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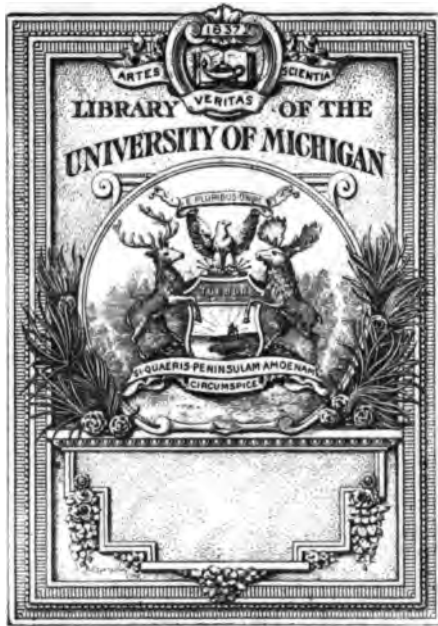
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SUMERIAN RECORDS FROM DREHEM

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SUMERIAN RECORDS FROM DREHEM

BY

WILLIAM M. NESBIT, PH.D.

SOMETIME FELLOW OF DREW THEOLOGICAL SEMINARY



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NOTE

The business and record literature of early Babylonia has assumed such extensive proportions that it now constitutes a distinct branch of Assyriology in itself. The thousands of tablets embodying business documents of all sorts, such as Temple records, deeds of sale, public and private contracts, etc., are often more important for the study of the religious and social life of the Babylonians than detailed historical records. Although perhaps less interesting to the modern reader than pure history, these drily-expressed and often abbreviated documents give an admirable picture of the daily life and hence of the social culture of the civilization where they originated.

In the following volume, Dr. Nesbit presents an exhaustive treatise on thirty tablets from Drehem now in his possession, which belong under the classification of business documents, some being lists of live stock, intended both for the Temples and individuals, others being invoices for deliveries of property. Inasmuch as the language of these records is purely Sumerian, although used, as Dr. Nesbit points out, in a closely abbreviated style, they are of peculiar interest to the investigator of ancient Sumerian forms. Dating from a period slightly earlier than the twenty-fourth century B.C., this literature indicates a remarkably high grade of commercial development in what was probably a non-Semitic community.

Dr. Nesbit has succeeded in obtaining satisfactory renderings for almost every line and in some instances has offered new solutions of the intricacies of this very difficult form of text.

JOHN DYNELEY PRINCE

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PREFACE

The period of the hegemony of the city of Ur over the land which a later age has denominated "Babylonia" was characterized by a very high grade of civilization. The numerous contemporary records which have come to light within the last few years indicate this in no uncertain way. The most recent discovery of these documents is the rich store found by the natives at Drehem, and smuggled by them out of the country; of which find the tablets described in this book are a part.

Special attention has been given herein to the detailed study of the peculiar jargon in which these ancient business records were written. Moreover each tablet has been illustrated, transliterated, and translated, in full; so that the entire process of decipherment may be followed out step for step. So although these thirty tablets do not contain much material that is entirely new, it is hoped that the method of handling may be of interest to the student of this class of literature.

I wish at this time to acknowledge my indebtedness to Professor John Dyneley Prince of Columbia University, without whose kindly cooperation as teacher and friend this monograph would have been impossible. I desire also to express my profound gratitude to Professor Robert William Rogers of Drew Theological Seminary, who first aroused in me an interest in the study of the ancient Orient, and whose friendship and interest have been a constant stimulus in my work. To Professor Richard J. H. Gottheil of Columbia University many thanks are due for numerous helpful suggestions and especially for having proposed the theme of this dissertation. Finally to Dr. Frederick A. Vanderburgh, untiring student of Assyriology, I am deeply indebted. He has carefully gone over all the translations and has furnished very material assistance with some

PREFACE

difficult renderings. In particular, his familiarity with the old Babylonian seals was of great advantage to me.

Of course, it is needless for any student of Assyriology to mention his dependence upon Brünnow's *Sign-List* and Delitzsch's *Lesestücke*; but I wish to place alongside these books, as having been invaluable to me in this study, *Old Babylonian Temple Records* by my friend Dr. Robert J. Lau, and Prince's *Materials for a Sumerian Lexicon*. I have also derived much help from Langdon's *Sumerian Grammar*, King's *History of Sumer and Akkad*, Legrain's *Le Temps des Rois d'Ur*, and Barton's *Babylonian Writing*.

W. M. N.

MONTCLAIR, N. J.,
June 1, 1914.

TABLE OF CONTENTS

LIST OF ABBREVIATIONS AND GRAPHIC CHARACTERS	xiii
PART I. INTRODUCTORY MATTER	1
§ 1. Historical Sketch	1
§ 2. The Chronology of the Dynasty of Ur	5
§ 3. The Drehem Tablets	6
§ 4. Description of Tablets	8
§ 5. The Language	10
§ 6. The Calendar	14
§ 7. Personal Names Occurring on Tablets	16
§ 8. Divine Names Occurring on Tablets	17
§ 9. Place Names Occurring on Tablets	18
§ 10. Classification of Animals	19
PART II. TEXT OF THE TABLETS	22
PART III. SIGN-LIST AND GLOSSARY	60
Alphabetical Index to Sign-List	70
PART IV. PLATES	71
Plates of Tablets	73
Plates of Seals	91

LIST OF ABBREVIATIONS AND GRAPHIC
CHARACTERS EMPLOYED IN THE BOOK

—
ABBREVIATIONS

- AJSL = American Journal of Semitic Languages and Literatures.
- AL⁵ = Delitzsch; Assyrische Lesestücke (Fünfte Auflage).
- BA = Beiträge zur Assyriologie.
- BE = The Babylonian Expedition of the University of Pennsylvania, edited by H. V. Hilprecht.
- BE, XIV = Clay; Documents from the Temple Archives of Nippur, Dated in the Reigns of Cassite Rulers (Complete Dates)—BE. Series A. Volume XIV.
- BE, XV = Clay; Documents from the Temple Archives of Nippur, Dated in the Reigns of Cassite Rulers (Incomplete Dates)—BE. Series A. Volume XV.
- Br = Brünnow; Classified List of all simple and compound cuneiform ideographs.
- BSO = Barton; A Sketch of Semitic Origins.
- BBW = Barton; Babylonian Writing.
- CT = Cuneiform Texts in the British Museum, copied by Pinches, King, and Thompson.
- EBH = Radau; Early Babylonian History.
- GTD = de Genouillac; Tablettes de Drehem.
- HBA = Rogers; History of Babylonia and Assyria.
- HSA = King; History of Sumer and Akkad.
- ISA = Thureau-Dangin; Inscriptions Sumeriennes Archaïques.
- JAOS = Journal of the American Oriental Society.

JBL	= Journal of Biblical Literature.
KAT	= Schrader; Die Keilenschriften und das Alte Testament.
LSG	= Langdon; Sumerian Grammar.
M-A	= Muss-Arnold; Concise Dictionary of the Assyrian Language.
MSL	= Prince; Materials for a Sumerian Lexicon.
OBTR	= Lau; Old Babylonian Temple Records.
PAAB	= Halévy; Précis d'Allographie Assyro-Babylonienne.
PN	= Peters; Nippur.
RBBA	= Jastrow; Religious Belief in Babylonia and Assyria.
Rec. Trav.	= Thureau-Dangin; Recueil de Travaux relatifs à la Philologie Égyptienne et Assyrienne.
RA	= Revue d'Assyriologie.
SAD	= Myhrmann; Sumerian Administrative Documents. —BE. Series A. Volume III. Part I.
SAI	= Meissner; Seltene Assyrische Ideogramme.
TAD	= Langdon; Tablets from the Archives of Drehem.
TRU	= Legrain; Le Temps des Rois d'Ur.

Other abbreviations used are obvious.

GRAPHIC CHARACTERS

x	= Semitic Ꝁ
q	= Semitic ꝁ
c	= Semitic Ꝃ
š	= Semitic ꝃ

PART I
INTRODUCTORY MATTER

§ 1. HISTORICAL SKETCH

The dawn of history finds the lower plain of the Tigris and the Euphrates occupied by two distinct races. A non-Semitic people, now known as the Sumerians, predominated in the southern portion of the country; while in the north the power was in the hands of a Semitic stock, called by us the Babylonians or Akkadians, but seemingly self-described as "the black-headed people." In the South, which came ultimately to be called "the Land of Sumer (or Shumer)," were the great cities of Lagash (Shirpurla), Ur, Erech, Gishuch (Umma), and Eridu; and in the North, which at a later time was distinguished as "the Land of Akkad," were the strongholds of Kish, Agade (from which "Akkad" took its name), Sippar, and Babylon. It is generally agreed that the Sumerians were the earlier inhabitants of the country, and the originators of its civilization and culture; whereas the Semites were invaders who had pressed in from Arabia, or from Northern Mesopotamia (in which case it is still probable that their earlier home was Arabia¹), and had adopted the Sumerian civilization. However the development of a rich and diversified culture seems to require the intermingling of races, the mental quickening which is the product of the fusing of various ideals and mental habits. We may say,

¹There is considerable reason to suppose that the ancestors of the Semites came into Arabia from North Africa, where they had formed part of a primitive Hamito-Semitic stock. But any such immigration took place, if at all, at such a remote epoch that for practical purposes we here may disregard it. The *Pre-Semite* may have been an African; but the pronounced distinctive characteristics that make up the *Semite* as such were developed in Arabia. (See *BSO. ch. I.*)

SUMERIAN RECORDS FROM DREHEM

therefore, that although its genesis was Sumerian, the civilization of Babylonia, as we find it, was also to a very great degree Semitic. Neither Sumerian alone nor Semite alone could have created it. The ethnic affiliations of the Sumerians are still uncertain, as well as the circumstances under which the Semites entered the land; and investigators are seeking to analyze the complex and intensely interesting civilization produced by the intermingling of these diverse racial elements. At what time these peoples had first come into contact with each other we cannot as yet determine; but it would seem that all memory of the first great clash had vanished, and that the process of fusion had been in operation for a long period, before the opening of history.

The solution of these problems and the correct writing of the history of ancient Babylonia is complicated to a great degree by the character of the material with which we have to deal. Here are, not connected narrative inscriptions, "checked off" by comparison with accurate and fairly complete chronological tables—such as furnish the information upon which the history of Assyria is based—but quantities of more or less isolated records. Votive inscriptions in which a king celebrates a victorious campaign; scraps of royal genealogy; thousands of business documents which furnish valuable suggestions in their dates; some fragmentary lists of dates and remnants of broken king-lists; various inscribed implements and vessels; as well as occasional brief, ambiguous, and often exceedingly unreliable, allusions in the Assyrian and later Babylonian literature—these constitute the sources which we must utilize. Such detached material requires not only translation, but interpretation from the point of view of philology, archaeology, and epigraphy. Naturally there is considerable uncertainty in the reading of evidence so fragmentary and disconnected.

There is much disagreement as to the detailed order of events, and the chronology is still extremely unsettled: in fact estimates with respect to the date of some kings differ by several centuries.

INTRODUCTORY—HISTORICAL SKETCH

But into the detailed discussion of these matters it is not necessary for us to enter at this time. We shall confine ourselves to a summary, an outline which may be said to represent the consensus of opinion among all parties.

We catch glimpses in the early records of numerous city-states struggling for supremacy—Sumerian warring with Sumerian, and Semite with Semite. The Sumerian Lugalzaggisi, king of Erech and *patesi* of Gishuch, for a while brought the whole of Southern Babylonia into subjection, conducted his armies throughout the adjoining regions, seemingly even to the Mediterranean coast, and proudly called himself "King of the Land." This Sumerian empire fell however in the course of a couple of generations; and the hegemony passed into the hands of the Semitic kings of Kish. These in turn were superseded by the dynasty of Agade, among whom the most famous is Sargon I,¹ whose conquests extended from the Persian Gulf to the Mediterranean and from Arabia to the Mountains of Kurdistan, thus including all Mesopotamia, Elam, and part of Syria. This monarch and his son Naram-Sin claimed the titles "King of Akkad, King of the Four Quarters (of the Universe)." The political dominance of the Semite at this period would appear to be firmly established. The inscriptions are written to a very great extent in Semitic; and the monumental carvings mostly represent bearded Semites, rather than smooth-shaven Sumerians.²

However the empire of Agade seems speedily to have disintegrated. The *patesis* of the various cities became practically independent rulers; and Babylonia was once more broken up into a number of city-states. Meanwhile the Sumerian power revived again; and a period of wonderful material prosperity opened in the southern portion of the land. At length, after the lapse of several generations, the Sumerian rulers of Ur first conquered their neighbors in Sumer, and then established their supremacy over Akkad.

¹ *Shar-gani-sharri*.

² There is a corresponding distinction in costumes, and in facial profile. (See *HSA*. pp. 40-55.)

SUMERIAN RECORDS FROM DREHEM

The kings of the dynasty thus inaugurated were Ur-Engur, Dungi, Bur-Sin I, Gimil-Sin, and Ibi-Sin. During their reigns the inscriptions are very preponderantly Sumerian, and a like tendency is seen in art and in customs. There are even reasons for suspecting that this Sumerian renaissance was deliberately promoted. Ur-Engur reigned in Ur for eighteen years. He made himself supreme in Southern Babylonia, and conquered a sufficient portion of the North (including in particular the city of Nippur) to call himself "King of Sumer and Akkad." His son Dungi occupied the throne for fifty-eight years. Dungi completed the conquest of Akkad, devastating Babylon and sacking its great temple E-sagila. He also established his authority over Elam. Probably as the result of these conquests, he revived Naram-Sin's title "King of the Four Quarters." Moreover he imitated Sargon and Naram-Sin in claiming for himself divine honors. Temples were erected for his worship; and he anticipated Julius Caesar and Augustus in having a month named for him. He was succeeded by his son Bur-Sin, who was probably already well-advanced in age, and whose reign of nine years was comparatively uneventful. He retained his father's power and likewise was regarded as divine. Both he and his successor were obliged to suppress occasional revolts in the Elamite provinces. Gimil-Sin, son of Bur-Sin, ruled but eight years.¹ He maintained the prowess of the realm, and may even have extended his sway into Syria.² But the seeds of decay were already in the kingdom. The highly centralized administration, with its special favoritism for Ur, must have provoked local jealousies. Exaggerated luxury, the result of long-continued prosperity in both peace and war, sapped the Sumerian military spirit. Finally, with a king who was worshipped as one of the gods, and therefore separated by a host of intermediaries from the conduct of

¹ He ruled for only seven entire *calendar* years, which accounts for the length of reign assigned to him in the chronological tables. But his actual reign covered more than eight years. (See *SAD*. p. 8.)

² *HSA*. p. 300.

INTRODUCTORY—CHRONOLOGY

affairs, corruption in many forms must have flourished; which necessarily weakened the loyalty of the people. Ibi-Sin, son of Gimil-Sin, reigned for about a quarter of a century, but over a kingdom whose power was waning. With him the dynasty of Ur came to an end, when the city itself was taken by the Elamites and the last king of Ur-Engur's line was carried away into captivity.¹

For about two and a quarter centuries the hegemony remained in Sumer with the kings of Isin, although their position was by no means uncontested. At length Elamite invasions and conquests caused a general breaking-up—a return to the early chaotic conditions. This period of confusion, the duration of which is extremely indefinite, closed when Hammurapi of Babylon emerged victorious as the supreme ruler of all Sumer and Akkad; thus securing for Babylon that leadership among the cities of Babylonia which she was never to lose while the Land of Sumer and Akkad retained its name.

(Bibliography on the History: *HSA*; *HBA. vol. I*; *EBH*; *PAAB*; *KAT. pp. 7-18*; *TRU*; *LSG. pp. 1-18*; *BSO. ch. I.*)

§ 2. THE CHRONOLOGY OF THE DYNASTY OF UR

*The figures in the last column, which, it will be seen, differ very little from those of Myhrmann, follow King's suggestion that Kudur-Nanchundi conquered Ibi-Sin in 2285; and also take account of the fact that Gimil-Sin really reigned more than eight years (see note on p. 4).

King	Entire Yrs. of Reign	Dates according to —			*
		<i>Radau</i> (1900)	<i>Jastrow</i> (1911)	<i>Myhrmann</i> (1910)	
Ur-Engur	18	?	2300	2408-2390	2403-2385
Dungi	58	2700	2280	2390-2332	2385-2327
Bur-Sin	9	2650	2220	2332-2323	2327-2318
Gimil-Sin	7	2600	2210	2323-2316	2318-2310
Ibi-Sin	25	2580	2200	2316-2291	2310-2285

(Bibliography on the Chronology: *EBH. p. 30*; *RBBA. p. 430*; *SAD. pp. 8, 28-33*; *HSA. pp. 304f.*)

¹ *HSA. p. 304.*

SUMERIAN RECORDS FROM DREHEM

§ 3. THE DREHEM TABLETS

Near the boundary between Akkad and Sumer lay the great city of Nippur. It was reckoned as politically part of Akkad; but its culture seems to have been predominantly Sumerian. Here was located the great temple of the god Enlil. This temple, which bore the exalted name E-kur, "House of the Mountain," was the supreme center of the religious life of all Babylonia throughout the early period. To it both Sumerians and Semites brought their offerings; and it was honored above all other shrines, from the time of the earliest records until it was overthrown by Hammurapi, in pursuance of his policy to make Marduk of Babylon supreme among the gods. Because of this position of religious pre-eminence, being held sacred by all, Nippur seems to have been more or less neutral ground, exempt from the fierce struggles that devastated the rest of the land. So it naturally came to enjoy great material prosperity; and became a place of vast commercial importance. Its site is now called by the Arabs *Niffer*. Here the University of Pennsylvania Expeditions, from 1888 on, have excavated vast quantities of inscribed material, part of which is now in the University of Pennsylvania Museum, and part in the Imperial Museum at Constantinople. Much of this material has been published under the direction of Prof. Hilprecht.

Dreheim is the modern name of a small mound, located about three miles south-east of Niffer and a like distance north of the village of Suq el Afej. The University of Pennsylvania Expedition did some tentative excavating here in 1889; but found no indications of anything at all promising. But here, in 1908 or 1909, the Arabs discovered a store of inscribed clay tablets, which they surreptitiously removed, before the Turkish authorities had had opportunity to claim them for the Constantinople Museum. So, during the last four years, these tablets have appeared, in varying quantities, at various places in Europe

INTRODUCTORY—THE DREHEM TABLETS

and America, in the possession of private collectors or in the hands of dealers in Oriental curios.

From these tablets it would appear that, during the latter part of Dungi's reign, the entire period of Bur-Sin and Gimil-Sin, and the first few years of Ibi-Sin, Drehem was the site of the temple market of Nippur. At least here are the archives of a great business administration, the records of various transactions in cattle and grain, lists of offerings, accounts of rent and taxes, and memoranda of miscellaneous matters.

The first notice concerning the Drehem find was given by *Thureau-Dangin* in 1910, in an article in the *Revue d'Assyriologie*, in which he also published thirteen tablets (*RA. VII, pp. 186ff*). In 1911, *H. de Genouillac* produced *La Trouvaille de Drehem*, in which he published 91 tablets from collections in Constantinople and Brussels, and *Tablettes de Drehem*, in which he published and edited 175 tablets from the Musée du Louvre; *S. Langdon* published and edited 68 tablets from the British Museum and the Bodleian Library in *Tablets from the Archives of Drehem*; and *L. Delaporte* published and translated 21 tablets from private collections, in the *Revue d'Assyriologie* (*RA. VIII, 183ff*). The following year, *P. Dhorme* published *Tablettes de Drehem à Jérusalem* (*RA. IX, pp. 39ff*); and *L. Legrain* issued an exceedingly valuable work, *Le Temps des Rois d'Ur*, in which is given the result of the careful study of 390 new tablets which he publishes therewith.

The tablets published in the present book are part of a collection in the hands of the author, and secured for him by Professor Gottheil of Columbia University. The following is a brief description of them.

(Bibliography on Nippur: *PN. II, pp. 245-65*; *BE. vol. V, Fasciculus I, pp. 26f.*)

(Bibliography on Drehem: *GTD. p. VII*; *TAD. p. 5*; *TRU. pp. 5ff*; *Price in AJSL, Apr. 1912, pp. 211ff.*)

SUMERIAN RECORDS FROM DREHEM

§4. DESCRIPTION OF TABLETS

No.	Date			Measurements, cm.	Description
	Reign	Yr.	Mon.		
I	Dungi Bur-Sin	25 9	2	3.7 x 3.5	Account of 3 gazelles expended
II	" Bur-Sin	38 8	9	3.4 x 3.2	Account of 3 bulls received
III	"	41	7	3.3 x 2.8	Memorandum concerning a female slave
IV	"	44	12	3.8 x 3.5	Receipt for timber
V	"	50	11	4.5 x 3.4	Account of sacrifices
VI	"	54	11	2.6 x 2.5	Account of 1 lamb brought in
VII	"	55	1	3.2 x 2.8	Account of clothing
VIII	"	"	10	2.7 x 2.4	Receipt for goats
IX	"	56	12	4. x 3.4	Account of sheep
X	" 47	"	"	4.1 x 3.1	Account of sacrifices
XI	"	"	5	3.2 x 2.7	Memorandum concerning sheep
XII	"	57	11	3.5 x 3.1	Account of sacrifices
XIII	Bur-Sin	2	1	3.2 x 2.8	Receipt for cattle
XIV	"	"	4	4.9 x 3.9	Account concerning tribute in cattle
XV	"	"	5	3.4 x 3.1	Record of tax paid in sheep
XVI	"	"	6	3.6 x 3.	Account of sheep and goats
XVII	"	7	8	5.3 x 3.7	Account of sacrifices
XVIII	"	8	2	4.3 x 4.5	Receipt for tax paid in grain
XIX	"	"	9	4.4 x 3.7	Account of sheep and goats

INTRODUCTORY—DESCRIPTION OF TABLETS

XX	Bur-Sin	9	2	3.1 x 2.8	Record of payments of palace tribute
XXI	Gimil-Sin	2	8	3.9 x 3.3	Account of sacrifices
XXII	"	3		3.7 x 3.4	Memorandum concerning rent for a ship
XXIII	"	4	1	4. x 3.8	Record of offering for a priestess
XXIV	"	"	11	3.9 x 3.7	Record concerning a bull
XXV	"	5	1	10.7 x 6.7	Inventory of a large herd of cattle
XXVI	"	"	"	4.7 x 4.	Receipt for offerings in grain
XXVII	"	"	10	6. x 4.	Receipt for sheep and goats for various purposes
XXVIII	"	7	5	4. x 3.4	Account concerning tribute in lambs
XXIX	"	"	7	4.9 x 4.1	Account of sacrifices
XXX	Ibi-Sin	1	11	4.7 x 3.8	Receipt for cattle

XXVIII has faint traces of a seal.

XXIII is broken on the end. Has a seal.

XXIV has a seal, only partly legible, but identical with that on XXIX.

XXV is broken on the edge; but much of what is missing can be supplied.

The date of XXVI and XXVII is made *Gimil-Sin 5* on the basis of *Langdon, TAD. p. 18.*

XXVII has seals, but illegible.

XXIX has a seal.

XXX has a seal.

(Bibliography on the Dates: *ISA. pp. 328ff.*; *SAD. pp. 28ff.*)



SUMERIAN RECORDS FROM DREHEM

§ 5. THE LANGUAGE

The language of these tablets is apparently pure Sumerian: that is, except for some few Semitic personal names, there is nothing in them that is distinctively Semitic. Of course it is entirely possible that the use of Sumerian in business documents even at this time was only a conventional survival of ancient custom among a people who already were using the Semitic idiom in ordinary conversation, just as the medical profession of to-day employs a Latin jargon in prescriptions and to some extent in diagnoses. Nay more, these documents may even have been read in Semitic, as we render the Latin abbreviations "Lb." and "Etc.," "pound" and "and-so-forth," without thought of "*librum*" or "*et cetera*." But this is merely among the possibilities: there is no evidence for it on these tablets. There is not even indication that a single sign was given its Semitic value.

The writing is almost entirely ideographic, and is nearly devoid of definite sentence structure. The text in fact may be said to consist of disconnected notes, in extremely abbreviated form. They remind one in this regard of our present-day invoices, bills of lading, receipts, etc.

Common nouns are generally indicated by a single simple or compound ideogram. (*udu* = sheep; *é* = house; *lugal* = king, etc.) The plural, when indicated, is expressed by doubling of

Grammatical Notes: the sign (*ni-ni* = gods, XI, O, 3; *sigišše-*
The Noun *sigišše* = offerings, X, R, 1), or by the termination *-ene* (*kušene* = officers, XXVII, O, 3); but when a numeral is given, no further indication of the plural is deemed necessary. Some nouns have natural gender (*en* = lord; *nin* = lady; *cu-qar* = young she-goat; etc.). In some other cases the feminine is expressed by prefixing *sal* (= female) (*sal-sil* = she-lamb; etc.). Case-inflection generally does not appear; but we find *-e* indicating the *status rectus*, with a force often resembling that of a definite article (*gud-e*, XII, O, 1; *lugal-e*, XIV, R, 8;

INTRODUCTORY—THE LANGUAGE

bir-e, XXVI, R, 6) (see *LSG. pp. 62f*), and *-a* indicating the *status obliquus* (*mal-a*, XVII, R, 4, here it has the force of the genitive) (*LSG. pp. 64ff*). Prefixed *nam-* or *a-* forms abstract nouns (*nam-šid* = priesthood, IX, O, 5; *a-lum* = fruitfulness, XVI, O, 4; *a-sig* = wooliness, VIII, O, 1). Proper nouns are most often written syllabically, "spelled out"; but occasionally employ ideograms. The names of deities and of deified men are regularly preceded by the sign *dingir* (= god). Place-names most frequently have the suffix *-ki* (= place). The determinative *giš* (= wood) precedes wooden articles. (*viš-gu-za* = throne, XX, O, 5.)

Adjectives and adjectival expressions generally follow the noun which they qualify (*udu-xul; lugal ligga; etc.*). But there are exceptions to this rule (*sal-sil; etc.*). Adjectives are expressed simply and are uninflected. (See *LSG. p. 99.*)

The Adjective

The Sumerian language had an elaborate system of prefixes and suffixes, to fulfill the place of both the prepositions and the complete inflexional system of other tongues; and a number of

Prepositions and these prefixes and suffixes appear on these **Prepositional Suffixes** tablets. A list follows:

-ge is used to express the genitive, when the genitive so expressed is itself in the status rectus (nominative or accusative) (*lugal uruab^{ki}ma-ge* = king of Ur (subject of sentence), XXV, Col. IV, 8).

-ga is used to express the genitive, when the genitive so expressed is in the status obliquus (*en ^dnina uruk^{ki}-ga* = lord of Nina-of-Erech (*^dnina uruk^{ki}ga* being itself a genitive related to *en*), XXVI, R, 6).

-ra implies the idea of motion towards, hence may direct the attention to, the word to which it is attached (*še-da-ra*, see note on XVIII, R, 4).

-šu means *towards, unto, up to, until, at*, and even *with* (see *LSG. pp. 70-73*). On these tablets it may generally be translated for (*sadug-šu* = for the regular offering, XVIII, O, 2; *^ddungi-xegalki-šu* = for Dungi-xegalki, XXII, O, 4; etc.).

SUMERIAN RECORDS FROM DREHEM

-da implied originally *contact with* (LSG. p. 73), *accompaniment*, *intimate relation*, and *purpose* (regarded subjectively) (LSG. 74-76) (*še-da* = of the grain, XVIII, O, 2; *é-da* = for a house (intention implied), IV, O, 2; *sag-da* = in chief, XXII, O, 3).

-ta means primarily *from*; but, like the Latin *de*, comes to signify *concerning* and may indicate practically a status obliquus or a genitive (see LSG. pp. 76-78). (Note the progression: *unâka-ta* = from Unâka, XXII, R, 1; *itu-ta ud XVIII* etc. = when of (or from) the month 18 days etc., V, R, 10; *ša* (= in) *mudura-ta* = in Mudura, XXI, R, 1; *mu éani-ta-šu* = "for the name of his house," XI, O, 2.)

-ni is read *in* (see XI, R, 1 and Note, and cf. Br. 5335 for prepositional use of NI).

Occasionally two suffixes are used together (*-da-ra*, XVIII, R, 4; *-ta-šu*, XI, O, 2). (With reference to this use of double post-position, compare the use of *-ta-ku* in Macmillan, *Religious Texts*, No. XXXII (BA. V, p. 679), translated by Prince in JAOS, 1913.)

There are some elements that, originally nouns, have come when associated with certain suffixes to form a combination with prepositional signification. In such combination the nominal element precedes, while of course the suffix follows, the noun or phrase which the preposition governs. Such combinations are: *ki . . . ta*. *ki* = *place*; hence *ki-ABC-ta* = *from the place of ABC* = *from ABC* (*ki-abbašagga-ta* = from Abbašagga, I, R, 2; etc.)

mu . . . šu. *mu* = *name*; hence *mu-ABC-ta* = *for the name of ABC* = *intended for*, or *addressed to*, ABC. (*mu-kušene-šu* = intended for the officers, XXVII, O, 3; *mu-nin-šu* = for the lady, XXIII, O, 2; *mu-éani-ta-šu* = intended for his house, XI, O, 2.)

The independent forms of the pronouns (see LSG. pp. 101ff) do not appear on these tablets, nor do we find any examples of the suffixed or infixes forms for the first person. We discover however instances of the attached forms of the second and third persons:

Pronouns

INTRODUCTORY—THE LANGUAGE

- zu (*nita-zu* = *thy* servant, XXIX, S, 8).
- bi (*kilal-bi* = *their*, or *its*, value, VII, O, 2 & 4, & R, 1).
- ba (*má-II-a-ba-šu* = for *his* two ships, XII, R, 3).
- ni (*éa-ni-ta* = for *his* house, XI, O, 2).
- na (*sag-da-na* = literally, *its-in-chief* = "*summus*," XXII, O, 3).

-an-, infixed direct object (*šu-ba-an-ti* = he has received *them*, XXVII, R, 3; XXX, R, 2).

Here Langdon's theory (see *LSG. pp. 105ff*) of a distinction between animate and inanimate objects seems to break down, nor is the supposed distinction as to the status consistently carried through. In short the various forms of the attached pronoun are yet to be explained.

The verbal forms which appear are few and simple. The abstract idea of the verb, whether infinitive or participial, is expressed by the unaugmented stem (*uš* = stand, *sa* = bind, in *mu uš-sa* = the year which *stands bound* = the year *after*; a very common formula in dates). There is a form consisting of the stem with an overhanging vowel (or vowel of prolongation) and reduplication of the final consonant, which in usage resembles a passive participle (*zig-ga*, XXVII, O, 6; *temen-na*, XVII, O, 9). The prefix *mu* conveys a definite active idea, while *ba* prefixed indicates a passive, or possibly impersonal, construction. (Compare *mu-xul*, XIV, R, 9, with *ba-xul*, III, R, 4; and *mu-ru*, XXV, Col. IV, 11, with *ba-ru*, XXIV, R, 4.) In the common form *šu-ba-ti*, the stem is *ti* (= take), *šu* gives a strongly active idea (*LSG. p. 144*), and *ba* conveys the thought of one acting from a distance for himself (*LSG. p. 139*); so we translate *he has received* (IV, R, 3; and many other places).

Conjunction The conjunction *ša* (U) = *and*, appears occasionally; but most often the connective is not expressed.

The numeral 1 appears on these tablets in three forms, a single stroke, either upright, horizontal, or inclined at an angle. The

SUMERIAN RECORDS FROM DREHEM

upright numeral is the one ordinarily employed; but the horizontal form is used before *gur* (a grain-measure = 300 *qa*) (XVIII, O, 1) and the inclined stroke is used in connection with the sign LAL (signifying *loss* or *reduction*, hence = *minus*) (*a-du X-lal-I-kam* = the ninth time, VI, R, 3-4).

The Numerals

2 and 3 employ repetitions of the numeral 1, arranged side-by-side.

4-8 also use repetitions of the 1, but arranged in two rows.

9 is written *X-lal-I* = 10-1 (VI, R, 3).

10 is represented by a corner-wedge.

20 and the other multiples of 10, up to 50, use the proper number of corner-wedges.

Units of lesser denomination are always written after the units of larger denomination (*X.I* = *XI*; *XXX.III* = *XXXIII*; etc.).

60 and multiples of 60 are indicated by the same signs as 1, 2, etc., but generally they are written somewhat larger (*seven-sixties plus forty plus six* = 466, IV, O, 1). Of course tens follow sixties, as ones follow tens.

600 is represented sometimes by the combination of an upright and a corner-wedge, which combination is repeated for 1200 or other multiples of 600 (*twice-six-hundred plus five-sixties* = 1500, XXVI, O, 1). Sometimes it is indicated simply by a large corner-wedge (*twice-six-hundred plus twenty plus three* = 1223, IV, O, 3).

Naturally there is often uncertainty whether an upright is to be read as a sixty or a unit; and six-hundred is liable to be taken for either seventy or ten.

Fractions employed special signs (*šuššana* = $\frac{1}{3}$, VII, O, 4).

§ 6. THE CALENDAR

At the period of these tablets the Calendar was in considerable confusion. Apparently there were several different sets of

INTRODUCTORY—THE CALENDAR

month-names in use in the various cities of the kingdom of Ur. The following is the system employed at Drehem, which differs somewhat even from that which was most used in the neighboring city of Nippur.

- (1) Aug.-Sept. *itu Mašrukù* = month of eating gazelles
- (2) Sept.-Oct. *itu Šešdakù* = month of eating zebu (?) or swine (?)
- (3) Oct.-Nov. *itu Une^{ru}kù* = month of eating "une-birds"
- (4) Nov.-Dec. *itu Kisig^dNinasu* = month of the Couch of Ninasu
- (5) Dec.-Jan. *itu Ezen^dNinasu* = month of the Festival of Ninasu
- (6) Jan.-Feb. *itu Ākiti* = month of the New Year
- (7) Feb.-Mar. *itu Ezen^dDungi* = month of the Festival of Dungi
- (8) Mar.-Apr. *itu Šuešša* = ? (probably has some reference to "third month")
- (9) Apr.-May *itu Ezen-max* = month of the Great Festival
- (10) May-June *itu Ezen Anna* = month of the Festival of Anna
- (11) June-July *itu Ezen^dMekigal* = month of the Festival of Mekigal
- (11a) (*itu Ezen-dirig-Mekigal*, an intercalary month inserted every four years)
- (12) July-Aug. *itu Šeqinkud* = month of the grain-harvest

The months were probably strictly lunar (*TRU. p. 15*); therefore the frequent introduction of the intercalary month was necessary, in order to retain the stability of the calendar. The official year seems to have begun with *Mašrukù* at this time; but the names *Ākiti* and *Šuešša* were apparently remnants of an earlier system, kept alive by the conservatism of religious ceremonial.

(Bibliography on the Calendar: *EBH. pp. 287-307*; *TAD. pp. 6-16*; *TRU. pp. 13-16*)

SUMERIAN RECORDS FROM DREHEM

§ 7. PERSONAL NAMES OCCURRING ON TABLETS

Abbašagga. I, II, XIV, XVI, XIX.	^d Enlil-zišaggal. XIX, XXI, XXV.
Abilzimti (Sem.) = <i>Bearer-of-Ornament.</i> XV, XIX.	Ennam- ^d Dungi. XXIII.
Adatum. I.	En- ^d Nina. IX, XIV.
Addakalla. XX.	Erimu. XVII, XXVII.
Axuni (Sem.) = <i>Our-Brother.</i> VIII, XI, XVII.	Gimil- ⁱⁱⁱ Dungi (or Šu- ^d Dungi). XVII.
Axupir (Sem.) = <i>Brother-of-?</i> XXV.	ⁱⁱⁱ Gimil- ⁱⁱⁱ Sin. XXV, XXVIII.
Axupiqar (Sem.) = <i>Brother-of-?</i> XII.	Gir- ^d Lux. XV.
Âkalla. I.	Xe-šag(?). XXIII.
^d Amar- ^d En-zu = ⁱⁱⁱ Bur- ⁱⁱⁱ Sin q.v.	Xukuxabma. IX.
Anana. VII.	Xupiqar-abrabdu(?). XXVII.
Ašnia. XXX.	Iddâ. XIV.
Atur. XVII.	Idderu. IX.
Babati. XXVIII.	^d I bi - ^d En zu = ⁱⁱⁱ I bi - ⁱⁱⁱ Sin. XXX.
Barbarnimin(?). IV.	Idegalurra. X.
Bidea(?) XIX.	Intaéa. XXI, XXVIII.
ⁱⁱⁱ Bur- ⁱⁱⁱ Sin. XIII, XIV, XV, XVI, XX.	Ipšaxani (Sem.) = <i>He-has-pacified-us.</i> XIV.
Duggašagud. XXVII.	Išarbaliggingab. XIV.
Duggali. XXIX.	Lubalšagga. IX.
^d Dungi. III. (See also Divine Names.)	Lugal-magurri. XXVIII.
^d Dungi-âmu. XIII, XV.	Lugal-nirgal. XI.
^d Dungi-xegalki. XXII.	Lugal-sidi. III.
^d Dungi-urumu. XXVII.	Lugal-šešura. XXIX.
En-dingir-mu. III, XVII.	Lugal-turra. XVII.
En- ^d Dungi. XXIII.	Lukani. XXVI.
	Lu- ^d Ningirsu. XXX.
	Lu- ^d Nintu. XXX.
	Lušagga. IX.
	Lušaši. XXX.

INTRODUCTORY—DIVINE NAMES

Malakam (Sem.) = <i>Prince</i> (?). XIV.	Šu- ^d Dungi = Gimil- ^{III} Dungi q.v. ^d Šu- ^d Enzu = ^{III} Gimil- ^{III} Sin q.v.
Malni- ^d Enzu. XXIII.	Šugaganui. XIV.
Malux (Sem.) = <i>Sailor</i> . XIV.	Šúdar. XVIII.
Mašugazuku. II.	Udaralšu. XXVIII.
Nalul. XVI.	Unâka. XXII.
Narâm-Ilâni (Sem.) = <i>Beloved- of-the-gods</i> . XI.	Urazagnunna. XXVII.
Nekanimur. XVIII.	Ur- ^d Bau, A son of Bur-Sin. XX. (See <i>EBH</i> . p. 274.)
Nigi. IV.	Ur- ^d Dungi. XXIX.
Ningal. V.	Ur- ^d Dungi-sarbimu(?). XXX.
Ninkagina. XVIII.	Ur- ^d Galalim-gišnin(?). XIX.
Nur- ^d Enzu. XXI, XXVIII.	Ur- ^d Xani. XXIX.
Nur- ^d Im. XXVI.	Ur- ^d Lušeka. X.
Ciluš- ^d Dagan (Sem.) = <i>His- Protection-is-Dagan</i> . IX.	Urnigingar. VIII, XIII.
Šepagga. I.	Ur- ^d Ningišzidda. XVIII.
Šešdada. IX.	Uršugašullu. XXX.
	Zubaga. XX.

§ 8. DIVINE NAMES OCCURRING ON TABLETS

Allagula. V.	Xani. XXIX.
Anna. VIII; XII; XXVII.	Lux. XV.
Bau. XX.	Lušeka. X.
Dagan. V; IX.	Mekigal, generally written without the god-sign. V; VI; XII; XXIV; XXX.
Dungi (deified king). XIII; XV; XVII; XXII; XXIII; XXVII; XXIX; XXX. (See also Personal Names.)	Occurs on these tablets only in month-name. (See Calen- dar.)
Enzu. XIII; XIV; XV; XVI; XX; XXI; XXIII; XXV; XXVIII; XXIX; XXX.	Nanâ. XII.
Enlil. V; X; XVII; XIX; XXI; XXV; XXIX.	Nannar. I; V; XVII; XXI.
Galalim. XIX.	Nannar-Qarzida. XX.
Im. XXVI.	Nina (or Innanna). V; IX; X; XII; XIV.

SUMERIAN RECORDS FROM DREHEM

Nina (or Innanna) of Erech.	Ningišzidda. XVIII.
XVII; XXVI; XXVII.	Ninlil. V; X; XVII; XXI;
Ninasu. XI; XIV; XV;	XXIX.
XXVIII. Occurs on these	Nintu. XXX.
tablets only in month-names.	Paku. V.
(See Calendar.)	Šig (= ^{mu} Damqu, <i>BE</i> , <i>XIV</i> , <i>p.</i>
Ningal(ge). V.	<i>59</i> ; <i>BE</i> , <i>XV</i> , <i>p.</i> <i>54</i>). XII.
Ningirsu. XXX.	Tiladdar. X.

§ 9. PLACE NAMES OCCURRING ON TABLETS

Adamdun ^{ki} , probably located	of Elam (<i>HSA. p. 287</i>). IX,
in Elam (<i>HSA. p. 290</i>). IV.	XI, XII.
Adluzidaxri ^{ki} , unknown. XVII.	Kimaš ^{ki} , located in the vicinity
Anšan ^{ki} , an important province	of Elam (<i>HSA. p. 290</i>). IX,
of Elam; ultimately con-	X, XI, XII.
quered Ur (<i>HSA. p. 304</i>). IV.	Lulubu ^{ki} , a principality among
Enlil ^{ki} = Nippur q.v	the Zagros hills (<i>HSA. p. 55</i>).
Erech (Uruk ^{ki}), one of the	VI.
chief cities of Southern	Luršu ^{ki} , unknown. III.
Babylonia. X, XII, XVII,	Magan, unknown. VIII.
XXVI, XXVII.	^{kur} Martu, the western country
Eridu (Nun ^{ki}), an important	(<i>KAT. pp. 178ff</i>). IX.
city located on the shore of	Mudura, unknown XXI.
the Persian Gulf, at this	Nippur (Enlil ^{ki}), see Intro-
time; but now far inland	duction. V, X, XIV.
(<i>HSA. p. 232</i>). II, XVIII,	Nun ^{ki} = Eridu q.v.
XIX.	Pidaltum, unknown. XIII.
Ganxar ^{ki} , a district in the	Simalum(or -num) ^{ki} , probably
mountains, east of the Tigris	an Elamite province. XXII,
(<i>HSA. p. 287</i>). III.	XXIII.
(kalam) Gannagi, unknown.	Simurum ^{ki} , a country prob-
XII.	ably in the vicinity of Lulu-
Xuxunuri ^{ki} , likely in the vicin-	bu and Ganxar (<i>HSA. p.</i>
ity of Elam. XVII.	<i>287</i>). VI.
Xumurti ^{ki} , probably a district	

INTRODUCTORY—CLASSIFICATION OF ANIMALS

Šidtab ^{ki} , a city in Northern Babylonia (<i>HSA. p. 206</i>).	Uruk ^{ki} = Erech q.v.
XIV.	Uruab ^{ki} ma = Ur, see Introduction. X, XXV, XXVIII, XXIX.
Tummal, mentioned frequently on Drehem tablets; but unknown. XVII, XXIX.	(mada) Zapšali ^{ki} , unknown region, conquered by Gimil-Sin. XXVIII, XXIX.
Urbilum ^{ki} , a province among the Zagros hills (<i>HSA. p. 302</i>).	
VII, VIII, XIV, XV, XVI.	

There are excellent maps in HSA and TRU.

§ 10. CLASSIFICATION OF ANIMALS

The following animals are mentioned on these tablets, as used in business transactions, or employed for sacrifice.

gud = ox or bull; also used to indicate the bovine species in general.

gud u(ŠAM) = "ox of (the) meadow" = pastured ox.

gud še = "ox of wheat" = fattened ox (see note on II, 0, 1).

gud mu III = "ox of three years."

gud še šig = fattened ox of fine (first) quality.¹

gud še šig uš = fattened ox of good (second) quality.²

gud še III-kam uš = fattened ox of third quality.

gud še IV-kam uš = fattened ox of fourth quality.

gud amar ga = "ox, young, of milk" = suckling bull-calf.

àb = cow.

àb u = pastured cow.

àb mu II = two-year-old cow.

àb amar ga = suckling cow-calf.

udu = sheep; used also in general to refer to sheep and goats collectively.

udu u = pastured sheep.

¹ *šig* = *damiqtu* (*Br. 9446*) = sweet, purified = fine quality.

² *šig uš* = "next to fine." Compare Lau's rendering of *uš lugal* (*OBTR.*, p. 39).

SUMERIAN RECORDS FROM DREHEM

- udu še* = fattened sheep.
udu še šig = fattened sheep of fine quality.
udu še šig uš = fattened sheep of good quality.
udu še III-kam uš = fattened sheep of third quality.
udu še IV-kam uš = fattened sheep of fourth quality.
udu gud-e uš-sa = stall-fed sheep (see note on XII, 0, 1).
udu še gud-e uš-sa = fattened stall-fed sheep.
udu-xul = superior sheep (see note on IX, 0, 1).
udu-xul nigin-ru = superior sheep in perfect condition (see note on IX, 0, 2).
udu a-lum = "fruitful sheep" = pregnant sheep (see note on XVI, 0, 4).
udu a-lum nigin-ru = pregnant sheep in perfect condition.
ganam = ewe.
ganam u = pastured ewe.
ganam še = fattened ewe.
ganam še šig = fattened ewe of fine quality.
ganam-xul = superior ewe.
ganam-xul nigin-ru = superior ewe in perfect condition (XVI, R, 1 ?).
sil = lamb; more particularly, male lamb.
sil še = fattened lamb.
sil gab = "lamb of meal" (fed upon ground grain) = weaned lamb.¹
sil ga = suckling lamb.
sil udu-xul = lamb of superior sheep.
sal-sil = she-lamb.
sal-sil še = fattened she-lamb.
sal-sil gab = weaned she-lamb.
sal-sil ga = suckling she-lamb.
uz = goat, especially the female (*Br. 3707*).
uz u = pastured goat.
uz a-sig = goat with wool (see note on VIII, 0, 1).

¹ This rendering is based both upon the meaning of *gab* and upon the fact that on Tablet XXV the *sil gab*, *sal-sil gab*, *bir gab*, and *cu-gar gab* are listed between the more mature animals and the sucklings (see XXV, Col. III).

INTRODUCTORY—CLASSIFICATION OF ANIMALS

*bir-gal*¹ = "large kid" = he-goat (*TRU.*, p. 18).

bir-gal u = pastured he-goat.

bir-gal še = fattened he-goat.

bir-gal še šig = fattened he-goat of fine quality.

bir-gal še šig uš = fattened he-goat of good quality.

bir-gal še III-kam uš = fattened he-goat of third quality.

bir-gal še IV-kam uš = fattened he-goat of fourth quality.

bir-gal še gud-e uš-sa = fattened stall-fed he-goat.

*bir*² = kid; more particularly, male kid.

bir še = fattened kid.

bir gab = weaned kid.

bir ga a-sig = suckling kid with wool.

*cu-qar*³ = young she-goat, goat-heifer.

cu-qar še = fattened goat-heifer.

cu-qar še šig = fattened goat-heifer of fine quality.

cu-qar še šig uš = fattened goat-heifer of good quality.

cu-qar še III-kam uš = fattened goat-heifer of third quality.

cu-qar še IV-kam uš = fattened goat-heifer of fourth quality.

cu-qar gab = weaned she-kid.

cu-qar ga = suckling she-kid.

cu-qar ga ud = suckling she-kid, a day old (see note on XIII, 0, 1).

anšu še = fattened ass.

maš-ru = gazelle.

amar maš-ru = young gazelle.

siqqa-bar še = fattened antelope.

¹ Read *māš-gal* by some of the best and most recent authorities.

² Also read *māš*.

³ Also read *sal-āš-qar*.

PART II
TEXT OF THE TABLETS

I

OBVERSE

- 1) I amar maš-ru(KAK)
1 young gazelle
- 2) e(BIT) še-pag(XU)-ga
(for the) house (of) Šepagga
- 3) a-a-kal-la pa-kabar
Âkalla (being the) "great official"
- 4) II amar maš-ru(KAK) ba-til(BE)
2 young gazelles, slaughtered,
- 5) e(BIT)-dub-ba-šu(KU)
for (the) record-house
- 6) mu-gub a-da-tum
on hand (in charge of) Adatum

REVERSE

- 1) ud II-kam
(on the) second day
- 2) ki-ab-ba-šag-ga-ta ba-zig
expended by Abbašagga
- 3) itu šeš-da-kù
(in the) month (of) Šešdaku
- 4) mu en ^duru-ki ba-tug(KU)
(in the) year (when the) high-priest (of) Nannar was installed

EDGE

III

3 *(young gazelles)*

Obv. 5: *e-dub-ba* = house of tablets

TEXT OF TABLETS (II)

Rev. 2: Abbašagga. This name is of very frequent occurrence in the Drehem inscriptions, and is found on five tablets in this collection.

4: *en*(= lord) used thus seems best rendered High Priest.

Edge: A numeral placed thus on the edge generally represents the total.

II

OBVERSE

- 1) X gud še
10 *fattened bulls*
- 2) II gud
2 *bulls*
- 3) ud XXI-kam
(*on the*) *twenty-first day*
- 4) ki-ab-ba-šag-ga-ta
from Abbašagga
- 5) ma-šu-ga-zu-ku
Mašugazuku (being)

REVERSE

- 1) ni-ku
shepherd
- 2) itu ezen max
(*in the*) *month (of the) Great Festival*
- 3) mu en nun^{ki} ba-tug(KU)
(*in the*) *year (when the) high-priest (of) Eridu was installed*

EDGE

XII
12 (*bulls*)

Obv. 1: *gud še* = "bull (or ox) of wheat." Compare the English term "corn-fed."

SUMERIAN RECORDS FROM DREHEM

III

OBVERSE

- 1) I(?) geme
1 female slave
- 2) lu-ur-šu^{ki}
(in) Luršu
- 3) ša-šu uš-sa lugal
property belonging to (the) king
- 4) mu-gub
on hand
- 5) ki-lugal-si-di-ta
from Lugalsidi
- 6) en-dingir-mu
Endingirmu (being in charge)

REVERSE

- 1) itu ezen ^ddun-gi-
(when) of the month (of the) festival (of) Dungi
- 2) -ta ud VII ba-ra-ni
7 days were come
- 3) mu a-du II-kam
(in the) year (when for the) second time
- 4) gan-xar^{ki} ba-xul
Ganzar was laid waste

Obv. 1: The numeral here is indistinct; it may possibly be X.

3: UŠ = *emêdu* = to stand. Sa = *rakasu* = to bind. "Standing bound" = belonging to, etc.

Rev. 2: ra = DU, common word for motion; here = arrive, come. Ni is probably the suffix of 3p. pl. cp. *MSL. p. 257.*

IV

OBVERSE

- 1) CDLXVI giš eme ša(GAR)
466 (logs of) "tongue-wood," trimmed

TEXT OF TABLETS (V)

- 2) CCXVI giš e(BIT)-da
216 (*timbers of*) wood for house(s)
- 3) MCCXXIII giš ur
1223 beams
- 4) giš a-dam-dun^{ki}
(*it is*) wood (*from*) Adamdun
- 5) mu-gub
on hand

REVERSE

- 1) gir ni-gi
(*the*) overseer (*being*) Nigi
- 2) bar(MAŠ)-bar(MAŠ)-ni-min
Barbarnimin(?)
- 3) šu-ba-ti
has received
- 4) itu še-qin-kud
(*in the*) month (*of*) Šeqinkud
- 5) mu an-ša-an^{ki} ba-xul
(*in the*) year (*when*) Anšan was laid waste

Obv. 1: "Tongue-wood," Lau's reading. ŠA or GAR = to cut etc.

2: *da*, prepositional suffix.

3: *giš ur* = literally "wood of enclosure."

1, 2, & 3: See Part I, § 5, Numerals.

OBVERSE

V

- 1) I udu še II sil
1 fattened sheep (*and*) 2 lambs
- 2) ^dnin-lil
(*for*) Ninlil
- 3) I udu še II sil
1 fattened sheep (*and*) 2 lambs

SUMERIAN RECORDS FROM DREHEM

- 4) ^den-lil
(for) *Enlil*
- 5) I ganam ^dnin-gal(MAL)-ge
1 ewe (for) *Ningal(ge)*
- 6) I udu šam(U)
1 *pastured sheep*
- 7) ^dal-la-gu-la
(for) *Allagula*
- 8) a(ID) ud temen-na kam
(the) *day's allowance was brought in*
- 9) I udu še I sil
1 *fattened sheep (and) 1 lamb*

REVERSE

- 1) ^dnin-lil
(for) *Ninlil*
- 2) I bir ^den-lil
1 *kid (for) Enlil*
- 3) I udu še ^duru-ki
1 *fattened sheep (for) Nannar*
- 4) I ganam še ^dnina
1 *fattened ewe (for) Nina*
- 5) I udu še ^dnin-lil
1 *fattened sheep (for) Ninlil*
- 6) I udu še ^dpa-ku
1 *fattened sheep (for) Paku*
- 7) a(ID) duk zig-ga
(the) *portion (for the) pot was expended*
- 8) er(A-ŠI) sigišše-sigišše ša(LIB) en-lil^{ki}
penitential offerings in Nippur
- 9) gir nin-gal(MAL)
(the) *overseer (being) Ningal*
- 10) itu-ta ud XVIII ba-ra-ni
(when) *18 days of (the) month were come*
- 11) zig-ga a(ID) bil-ni-a
expended was (the) portion for (the) fire

TEXT OF TABLETS (VI)

- 12) itu ezen me-ki-gal(IK)
(in the) month (of the) festival (of) Mekigal

EDGE

mu uš-sa e(BIT)-kù ša-iši-^dda-gan ba-ru
(in the) year after (the) refectory Ša-iši-Dagan was built

§ 40 (41)

Obv. 5: *ningalge*. -ge is the genitive suffix, attached here as a reminiscence of the etymological derivation of the name Ningal, ie. Lady-of-the-Palace.

a *ud temenna*. This rendering is on Lau's authority (*OBTR. Sign-List*, p. 11).

8: *kam*. k- is probably the same element as in the genitive suffix -ka, plus am(= is). (See *LSG*. p. 88.)

Rev. 7: This certainly refers to the portion of a sacrifice which was cooked and eaten.

8: *er*. The signs A-ŠI signify "water of the eye" = a tear. Hence the reading "tear-offerings" = penitential offerings.

10: See Note on III, R, 1-2.

11: The reference evidently is to the burnt offering.

Edge: This is the date which Radau(*EBH*. p. 262) and Lau (*OBTR*. p. 4) render,--*mu uš-sa e(BIT) ip(IBIRA) ša iši-^dda-gan ba-ru*,--and translate,--"the year after the *damqar* of Iši-Dagan built a house (for Dungi?)." But the fifth sign is clearly KÙ, not IP; and *ba-ru* is a passive form (see Part I, § 5, The Verb) *e-kù* = house of eating (See *OBTR. Sign-List*, p. 31).

VI

OBVERSE

- 1) I sil
 1 *lamb*
 2) te-te
brought in
 3) mu-gub
on hand

SUMERIAN RECORDS FROM DREHEM

- 4) itu ezen me-ki-gal
(in the) month (of the) festival (of) Mekigal

REVERSE

- 1) mu si-mu-ru-um-
(in the) year (when) Simurum
 2) -^{ki}ša(U) lu-lu-bu-
and Lulubu
 3) -^{ki}a-du IX-kam
(the) ninth time
 4) ba-xul
were laid waste

EDGE

ud XVII-kam
(on the) seventeenth day

Obv. 2: TE-TE = *qapu* = deliver, etc. (SAI, 5705.)

Rev. 3: See Part I, § 5, Numerals.

VII

OBVERSE

- 1) VIII ku lum-za du(GIN)
8 fine(?) garments there were(?)
 2) ki-lal-bi XXXIII ma-na
their value (was) 33 minas
 3) V ~~ku-uš-bar~~ *ku-uš-bar* *5 woven garments*
 4) ki-lal-bi XIII šuššana ma-na
their value 13 1/3 minas
 5) I ku muququ
1 inferior garment

REVERSE

- 1) ki-lal-bi III ma-na X gin(TU)
its value 3 minas (and) 10 shekels

TEXT OF TABLETS (VIII)

- 2) ki-a(ID)-na-na-ta
from Anana
- 3) mu-gub
on hand
- 4) itu maš-ru-kú
(in the) month (of) Mašruku
- 5) mu ur-bi-lum^{ki} ba-xul
(in the) year (when) Urbilum was laid waste

Obv. 1: *lum-za* = plenty-of-jewels. DU = *mîn* = to be

3: Literally "garments of the weaver."

VIII

OBVERSE

- 1) I uz a-sig
1 goat with wool
- 2) I bir ga a-sig
1 suckling kid with wool
- 3) I cu-qar ga má-gan
1 suckling she-kid (of) Magan
- 4) ba-til(BE)
slaughtered;
- 5) ud VIII-kam
(on the) eighth day

REVERSE

- 1) ki-a-xu-ni-ta
from Axuni
- 2) ur-nigin-gar
Urnigingar
- 3) šu-ba-ti
has received
- 4) itu ezen an-na
(in the) month (of the) festival (of) Anna
- 5) mu ur-bi-lum-
(in the) year (when) Urbilum

SUMERIAN RECORDS FROM DREHEM

- 6) -^{ki} ba-xul
was laid waste

Obv. 1: *uz* or *gaz* is undoubtedly a Semitic loan-word: compare Assyrian *enzu*, Hebrew *אֲזוּ*, Arabic '*anzu*'
a- is an abstract prefix. So *uz a-sig* = literally, "goat of woolliness."

IX

OBVERSE

- 1) CLXV udu-xul
145 sheep of fine quality
- 2) XIII udu-xul nigin-ru(KAK)
13 sheep of fine quality, in perfect condition
- 3) CXX bir-gal
120 he goats
- 4) LX sil udu-xul
60 lambs (of) sheep of fine quality
- 5) nam-šid-ak ^{kur}mar-tu
(at the) establishment of (the) western priesthood
- 6) gir xu-uku-xa-ab-ma
(the) overseer (being) Xukuzabma
- 7) LX sil ci-lu-uš^dda-gan
60 lambs (of) Ciluš-Dagan

REVERSE

- 1) CXX sil en-^dnina
120 lambs (of) En-Nina
- 2) CXX sil šeš-da-da šid
120 lambs (of) Šešdada (the) priest
- 3) LX sil lu-pal-šag-ga
60 lambs (of) Lupalšagga
- 4) LX sil lu-šag-ga
60 lambs (of) Lušagga

TEXT OF TABLETS (X)

- 5) LX amar maš-ru(KAK) id-de-ru
60 young gazelles (of) Idderu
- 6) mu-gub itu še-qin-kud
on hand (in the) month (of) Šeqinkud
- 7) mu ki-maš(BAR)^{ki} ša(U) xu-mur-ti^{ki} ba-xul
(in the) year (when) Kimaš and Xumurti were laid waste

EDGE

ud VII-kam
(on the) seventh day

Obv. 1: *udu-xul*. *xul* = Ass. *xidûtu* = joy, etc. This phrase naturally suggests our own idea, *de luxe*, i. e. fine quality.

2: *nigin-ru*. *nigin*(GURUN) = primarily *enclosure*—hence, *fullness*, *plenty*, etc. (*MSL*. pp. 168, 258, etc.) *ru*(KAK) = *build*, *make*, *produce*, etc. (*MSL*. p. 277, etc.) The combination seems to mean 'making complete.'

5: *nam*, an abstract prefix. *šid* = priest. Hence *nam-šid* = priesthood. *ak* = make, establish, etc. ^{kur}*martu* seems at this time to refer in a general way to the western lands. Later it denotes more specifically Palestine (see Vanderburgh, in *JBL*. 1913.)

X

OBVERSE

- 1) I sil
1 lamb
- 2) ^dnina
(for) Nina
- 3) I sil ^dnin-lil
1 lamb (for) Nin-lil
- 4) I sil ^den-lil
1 lamb (for) En-lil
- 5) a-du I-kam
(the) first time
- 6) I sil ^dnina
1 lamb (for) Nina

SUMERIAN RECORDS FROM DREHEM

- 7) I sil ^dnin-lil
1 *lamb (for) Nin-lil*
- 8) a-du II-kam
(*the*) *second time*

REVERSE

- 1) I udu še sigišše-sigišše ^dnina
1 *fattened sheep, offerings (for) Nina*
- 2) a-du III-kam
(*the*) *third time*
- 3) ša(LIB) en-lil^{ki}
in Nippur
- 4) I ganam II cu-qar
1 *ewe (and) 2 goat-heifers*
- 5) sigišše-sigišše ud-sar ša(LIB) urug^{ki}-ga
offerings (at the) new moon in Erech
- 6) IV cu-qar e(BIT) ^dtil-la-ad-dar nir
4 *goat-heifers (for the) house (of) Tilladdar (the) prince*
- 7) xar ^dtil-la-ad-dar-ra ba-an-ku
(*when the*) *decree (of) Tilladdar commanded it*
- 8) ša(LIB) uru-ab^{ki}-ma
in Ur
- 9) gir i-de-gal-ur-ra
(*the*) *overseer (being) Idegalurra*
- 10) itu-ta ud XXX-ba-ra-ni
(*when*) *of (the) month 30 days were come*
- 11) zig-ga ur-^dlu-še-ka(DUG)
expended (by) Ur-Lušeka
- 12) itu še-qin-kud
(*in the*) *month (of) Šeqinkud*

EDGE

mu ki-maš(BAR)^{ki} ba-xul
(*in the*) *year (when) Kimaš was laid waste*

Obv. 5 & 8, & Rev. 2: The references to "first time," "second

TEXT OF TABLETS (XI)

time," etc. on this tablet apparently have to do with successive offerings.

Rev. 10: See Note on IV, R, 2.

XI

OBVERSE

- 1) IV udu
4 sheep
- 2) mu-e-a-ni-ta-šu(KU)
for his house
- 3) na-ra-am-NI-NI pa-kabar(RIM)
Naram-ilâni (being the) great-official
- 4) ki-a-xu-ni-ta
from Aruni
- 5) lugal-ner-gal sukkal ni-ku
Lugal-nergal (being) messenger-shepherd

REVERSE

- 1) itu ud XVIII-ba-ni
(on the) eighteenth day of (the) month
- 2) itu ezen ^anin-a-su
(in the) month (of the) festival (of) Ninasu
- 3) mu ki-maš(BAR)^{ki} ša(U)
(in the) year (when) Kimaš and
- 4) xu-mur-ti^{ki} ba-xul
Xumurti were laid waste

Obv. 2: *mu šu. mu = šumu = name. Hence this line = literally, "for the name of his house" = "intended for his house."*

ta-šu, double preposition.

3: NI-NI = plural of *dingir*. Hence *naram-ilâni* ("Beloved-of-the-gods"), a purely Semitic name, seems the correct reading here.

Rev. 1: Literally "month day XVIII-its-in." (See *Br. 5335.*)

SUMERIAN RECORDS FROM DREHEM

XII

OBVERSE

- 1) I udu gud-e uš-sa
1 *stall-fed sheep*
- 2) gi-ra-lum ^anina
slaughtered (as an) entire (offering for) Nina
- 3) I gud še III udu še
1 *fattened ox (and) 3 fattened sheep*
- 4) ^anina
(for) *Nina*
- 5) I udu še
1 *fattened sheep*
- 6) ^ana-na-a
(for) *Nanâ*
- 7) I udu gud-e uš-sa
1 *stall-fed sheep*

REVERSE

- 1) e(BIT)-kal ^ašig
(for the) *temple (of) Šig*
- 2) II udu u(ŠAM)
2 *pastured sheep*
- 3) id má II-a-ba-šu(KU)
allowance for his two ships
- 4) zig-ga má an-na
expended (for the) ship (of) Anna
- 5) ša(LIB) uru(k)^{ki}-ga
in Erech
- 6) ki-kalam(UN)-gan-na-gi-ta
from (the) people (of) Gannagi
- 7) gir a-xu-pi-qar
(the) *overseer (being) Axupiqar*
- 8) itu ezen me-ki-gal ud XXV-ba-ra-ni
(when) 25 *days (of the) month (of the) festival (of) Mekigal were*
come

TEXT OF TABLETS (XIII)

- 9) mu uš-sa ki-maš^{ki} ša(U) [Xu]mur-ti^{ki} ba-xul
(in the) year after *Kimaš* and [Xu]murti were laid waste

Obv. 1: *gud-e uš-sa*:—Literally, “the cattle (*gud-e*), standing (*uš*), bound (*sa*).” Evidently these were stall-fed sheep.

2: *gi-ra* = *dāku* (*SAI. 1614*) = slaughter. *lum* = plenteousness.

3: These “ships” are the sacred arks used in the religious ceremonies, similar to the ancient Egyptian sacred boats.

Rev. 4: The dingir(AN)-sign is regularly omitted before the name Anna, to avoid repetition of the AN.

7: *A-xu-pi-qar*. The third syllable in this name is secured by comparison with other tablets.

8: See Note on IV, R, 2.

XIII

OBVERSE

- 1) I cu-qar ga ud
1 suckling she-kid (a) day (old)
- 2) ša(LIB) pi-dal-tum
in *Pidaltum*
- 3) I àb
1 cow
- 4) V udu
5 sheep
- 5) I ?-?
1 ? ?
- 6) I uz
1 goat
- 7) V sil
5 lambs
- 8) .I sal-sil
1 she-lamb

SUMERIAN RECORDS FROM DREHEM

REVERSE

- 1) I sil ga
1 *suckling lamb*
- 2) I sal-sil ga
1 *suckling she-lamb*
- 3) ba-til(BE) ud IV-kam
slaughtered; (on the) fourth day
- 4) ki-^ddun-gi-a-a-mu-ta
from Dungi-âmu
- 5) ur-nigin-gar
Urningingar
- 6) šu-ba-ti
has received
- 7) itu maš-ru-kù
(in the) month (of) Mašruku
- 8) mu uš-sa ^damar-^den-zu lugal
(in the) year after (the) divine Bur-Sin (became) king

Obv. 1: This line runs literally: "1 young-she-goat(cu-qar) (of) milk (of a) day."

5: Very indistinct.

XIV

OBVERSE

- 1) I sil en-^dnina
1 *lamb (of) En-Nina*
- 2) IV udu I bir
4 *sheep, 1 kid*
- 3) ip-ša-xa-ni lu-kabar(RIM)
(of) Ipšaxani (the) high official
- 4) II sil pa-te-si en-lil^{ki}
2 *lambs (of the) governor (of) Nippur*
- 5) I sil id-da-a
1 *lamb (of) Iddâ*
- 6) I sil i-šar-ba-lig(KAL)-gin(DU)-gab(a)
1 *lamb (of) Išarbaliggingab*

TEXT OF TABLETS (XIV)

- 7) I sil .pa-te-si šid-tab²
 1 lamb of the governor (of) Šidtab
 8) I sil šu-ga-ga-nu-i²
 1 lamb of Šugaganui²;

REVERSE

- 1) I sil ma-lux qa-šu-gab
 1 lamb of Malux the grain-measurer
 2) IV udu še I sil mal GAL -gi
 4 fattened sheep. and 1 lamb (of) Malgi
 3) ud XXIII-kam
 (on the twenty-third day
 4) mu-gub lugal
 on hand. royal property,
 5) ab-ba-ša-ga ni-ku
 Abbašagga being shepherd
 6) itu ki-sig nin-a-in
 (in the month of King Ninaru
 7) mu amar-en-zu
 (in the year when the divine Bur-Šin,
 8) lugal-e ur-bi-lum²
 the king, the city of Urtulum
 9) mu-xul
 laid waste

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XVIII

18 (sheep, etc.

Obv. 3: ~~ip-ša-ra-ni~~ might now be read "The, then Šurati," etc.

Rev. 1: qa-šu-gab = ~~sheep~~, the one of her hand (G), presents (GAB), the measure (G).

Rev. 4-5: Another possible rendering for these lines is "On hand; Lugal-abbašagga being shepherd" (see XXVIII C), 4-6.

Rev. 8: Lugal-e ~~ur-bi-lum~~ see table pp 42 ff

SUMERIAN RECORDS FROM DREHEM

XV

OBVERSE

- 1) XXX udu še
30 *fattened sheep*
- 2) sa-dug a-bil(NE)-zi-im-ti
(*the*) *regular offering (of) Abilzimti*
- 3) itu I-kam
(*on the*) *first (day of the) month*
- 4) gir-^dlux pa-kabar
Gir-Lux (being the) "great official"

REVERSE

- 1) ki--^ddun-gi-a-a-mu--ta
by Dungi-âmu
- 2) ba-zig
were delivered
- 3) itu ezen ^dnin-a-su
(*in the*) *month (of the) festival (of) Ninasu*
- 4) mu ^damar- ^den-zu
(*in the*) *year (when the) divine Bur-Sin,*
- 5) lugal-e ur-bi-
the king, Urbi-
- 6) lum^{ki} mu-xul
lum laid waste

EDGE

XXX

30 (*sheep*)

Obv. 2: Abilzimti, a purely Semitic name.

Rev. 5: See Note on XII, R, 8.

XVI

OBVERSE

- 1) I sil še
1 *fattened lamb*

TEXT OF TABLETS (XVI)

- 2) II cu-qar še
2 fattened goat-heifers
- 3) I udu
1 sheep
- 4) VII udu a-lum
7 pregnant sheep
- 5) III udu a-lum nigin-ru(KAK)
3 pregnant sheep, in perfect condition(?)
- 6) X udu-xul II udu-xul nigin-ru(KAK)
10 sheep of fine quality, (and) 2 sheep of fine quality, in perfect condition(?)

REVERSE

- 1) II ganam-xul I ganam-xul (nigin-ru?)
2 ewes of fine quality, (and) 1 ewe of fine quality (in perfect condition?)
- 2) [III] bir
[3] kids
- 3) ud XXIII-kam
(on the) twenty-third day
- 4) ki-ab-ba-šag-ga-ta
from Abbašagga
- 5) na-lul ni-ku
Nalul (being the) shepherd
- 6) itu à-ki-ti
(in the) month (of) Akiti
- 7) mu ^damar-^den-zu lugal
(in the) year (when the) divine Bur-Sin, (the) king,
- 8) ur-bi-lum^{ki}
Urbilum
- 9) mu-xul
laid waste

EDGE

XXXII

32 (*sheep, etc.*)

Obv. 4: *a-lum* = fruitfulness. A; prefix denoting the abstract

SUMERIAN RECORDS FROM DREHEM

idea; LUM signifying fruit, plenty, etc. So *udu alum* = fruitful sheep.

5 & 6: *nigin-ru*, See Note on XV, O, 2.

XVII

OBVERSE

- 1) I udu še
1 *fattened sheep*
- 2) ^den-lil ^dnin-lil
(for) *Enlil (and) Ninlil*
- 3) I udu še ^duru-ki
1 *fattened sheep (for) Nannar*
- 4) a(ID) gig(MI) ba-a
(a) *night's allowance given*
- 5) lugal-tur-ra
(by) *Lugalurra*
- 6) III udu še I bir-gal še
3 *fattened sheep (and) 1 fattened he-goat*
- 7) ^den-lil ^dnin-lil
(for) *Enlil (and) Ninlil*
- 8) I bir-gal še ^duru-ki
1 *fattened he-goat (for) Nannar*
- 9) a(ID) ud temen-na
(a) *day's allowance brought in*
- 10) gir a-tur qa-šu-gab
(the) *overseer (being) Atur (the) grain-measurer*
- 11) II udu še
2 *fattened sheep*

REVERSE

- 1) ^dnina uruk^{ki}-šu
(for) *Nina (of) Erech*
- 2) gir a-xu-ni qa-šu-gab
(the) *overseer (being) Axuni (the) grain-measurer*
- 3) I udu še I bir-gal
1 *fattened sheep (and) 1 he-goat*

TEXT OF TABLETS (XVIII)

- 4) dun-mal-a ad-lú-zi-da-ax-ri^{ki}
(for the) steward (of) Adluzidaxri
- 5) gir šu-^ddun-gi-(?)
(the) overseer (being) Gimil-Dungi(?-?)
- 6)^rerī-mu pa-kabar
Erimu (being the) great official
- 7) itu ud II-ba-ni
(on the) second day (of the) month
- 8) ša(LIB) tum-ma-al
in Tummal
- 9) ki-en-dingir-mu-ta
by Endingirmu
- 10) ba-zig
was expended
- 11) itu šu-eš-ša
(in the) month (of) Šuešša
- 12) mu xu-uxu-nu-ri^{ki} ba-xul
(in the) year (when) Xuxunuri was laid waste

EDGE

XI

11 (*sheep, etc.*)

Obv. 4: *ba-a* = *qašu* = present, give, etc.

9: This rendering is on Lau's authority. (See *OBTR. Sign-List*, p. 11.)

10: *qa-šu-gab*. See Note on XIV, R, 1.

Rev. 4: *dun* = great one, leader, etc. (*MSL*, p. 90) *mal(GAL)* = house. Hence the reading "steward"—compare *major domus*.

7: See Note on XI, R, 1.

XVIII

OBVERSE

- 1) I. CXX še. gur. lugal
1 gur (and) 120 (qa) finest wheat
- 2) sa-dug(KA)—šu(KU)
for (the) regular offering

SUMERIAN RECORDS FROM DREHEM

- 3) ki--šu-u-dar--ta
from Šádar
4) ne-ka-ni-mùr
Nekanimur

REVERSE

- 1) šu-ba-ti
has received
2) dub nin-ka-gi-na
(per) tablet (of) Ninkagina
3) ib-ra
(the) ibra
4) še-da-ra dub-ba
of (the) wheat, delivery was made
5) gir ur-^dnin-giš-zid-da ma-du-du
(the) overseer (being) Ur-Ningišzidda (the) skipper
6) itu šeš-da-kù
(in the) month (of) Šešdaku
7) mu en nun^{ki} ba-tug(KU)
(in the) year (when the) high-priest (of) Eridu was installed

Obv. 1: The first numeral is read with the GUR at the end of the line, while the second numeral is read with QA understood before ŠE. When a numeral occurs before ŠE(= wheat), the measure is often omitted—just as in bills etc. to-day “3 1/2 sugar” is naturally taken as referring to “pounds.” (See Part I, § 5, Numerals.)

Rev. 4: *šedara*. *da-ra*, double postposition. Literally, “as to the wheat, of it (ie, the wheat) was delivery made.” *dub-ba*, vb. *dub* with phonetic complement.

XIX

OBVERSE

- 1) X gud še
10 fattened oxen
2) XVI udu še
16 fattened sheep

TEXT OF TABLETS (XIX)

- 3) IV udu še gud-e uš-sa
4 *fattened sheep, stalled cattle*
- 4) X bir gal še
10 *fattened he-goats*
- 5) LXX udu
70 *sheep*
- 6) XX bir gal
20 *he-goats*
- 7) bi(GAŠ)-de-a
(*in charge of*) *Bidea*

REVERSE

- 1) gir ^den-lil-zi-šag-gal
(*the*) *overseer (being) Enlil-zišaggal*
- 2) mu-gub a-bil-zi-im-ti
on hand (for) Abilzimti
- 3) ki--ur-^dgal-alim-giš-nin-ta
from Ur-Galalim-gišnin
- 4) ud IX-kam
(*on the*) *ninth day*
- 5) mu-gub
on hand
- 6) ab-ba-šag-ga ni-ku
Abbašagga (being) shepherd
- 7) itu ezen max
(*in the*) *month (of the) Great Festival*
- 8) mu en nun^{ki} ba-tug(KU)
(*in the*) *year (when the) lord (of) Eridu was installed*

EDGE

CXXX
130 (*cattle*)

Obv. 3: See Note on XXVIII, O, 1.

Rev. 2: The name here is very indistinct; but is read by comparison with XVII, O, 2.

Rev. 4: See Part I, § 5, Numerals.

SUMERIAN RECORDS FROM DREHEM

XX

OBVERSE

- 1) II udu še
2 fattened sheep
- 2) a-du I-kam
(the) first time;
- 3) I udu še a-du II-kam
1 fattened sheep, (the) second time;
- 4) I udu še a-du III-kam
1 fattened sheep, (the) third time;
- 5) ^{ma}gu-za ^{da}amar-^{da}en-zu
(for the) throne (of the) divine Bur-Sin
- 6) ur-^{da}ba-u mu-pa-kabar(RIM) *maš*
Ur-Bau (being) " great official " (for the) year

REVERSE

- 1) itu ud IX-ba-ni
(on the) ninth day of the month
- 2) ki-zu-ba-ga-ta
from Zubaga
- 3) ba-zig
(they) were expended
- 4) gir ad-da-kal-la dub-sar
(the) overseer (being) Addakalla (the) scribe
- 5) itu šeš-da-kù
(in the) month (of) Šešdaku
- 6) mu en ^{da}uru-ki-
(in the) year (when the) high priest (of) Nannar-
- 7) qar-zi-da ba-tug(KU)
-Qarzida was installed

EDGE

IV udu
(total) 4 sheep

- Obv. 2: See Note on XIII.
5: Probably palace tribute.

TEXT OF TABLETS (XXI)

6: This Ur-Bau was a son of Bur-Sin (*EBH. p. 274*)
Rev. 1: See Part I, § 5, Numerals.

XXI

OBVERSE

- 1) I gud še III-kam uš
1 *fattened ox, third quality*
- 2) II udu še šig uš
2 *fattened sheep, good quality*
- 3) II udu-xul II sil
2 *superior sheep (and) 2 lambs*
- 4) ^den-lil ^dnin-lil
(for) *Enlil (and) Ninlil*
- 5) I sil ^duru-ki
1 *lamb (for) Nannar*
- 6) I sil ^dnin-lil
1 *lamb (for) Ninlil*
- 7) ^den-lil-zi-ša(g)-gal(IK) pa-kabar
Enlil-zišagal (being the) "great official"

REVERSE

- 1) ša(LIB)--mu-du-ra-ta
in Mudura
- 2) ud X-kam
(on the) *tenth day*
- 3) ki--in-ta-e(UD-DU)-a--ta
by Intaea
- 4) ba-zig
were expended
- 5) gir nu-ur-^den-zu dub-sar
(the) *overseer (being) Nur-Enzu (the) scribe*
- 6) itu šu-eš-ša
(in the) *month (of) Šuešša*

SUMERIAN RECORDS FROM DREHEM

- 7) mu ma dara-zu-ab ba-ab-gab
(in the) year (when the) ship Dara-zuab (= Antelope-of-the-Deep) was launched

EDGE

I gud VIII udu
(Total) 1 ox (and) 8 sheep

Obv. 2: šig = *damiqtu* = sweet, purified

3: udu-xul: See Note on X, O, 1.

Rev. 1: ša . . . ta: Prefix and suffix. See Part I, § 5, Prepositions etc.

XXII

OBVERSE

- 1) I. CCXL še.gur
1 gur (and) 240 (qa of) wheat
- 2) id(A) ma-šu(KU) mal
it is rent for (a) ship
- 3) sag-da-na TA-RA(?)
(the) entire sum ? . . . ?
- 4) ʿdun-gi-xe-gal-ki-šu
for Dungi-xegalki
- 5) pa-al u(ŠA)-a
(the) elderly seer

REVERSE

- 1) u(ŠA)-na-a-ka-ta
from Unâka
- 2) mu si-ma-lum^{ki} ba-xul
(in the) year (when) Simalum was laid waste

Obv. 1: See Note on XVIII I. O. I.

2: ID(A) = allowance, portion, rent, etc. MÀ = ship. MAL = *existence*, hence = "is."

TEXT OF TABLETS (XXIII)

3: SAG = head, chief, etc. DA = in. NA = its. (See Part I, § 5, Pronouns.)

XXIII

OBVERSE

- 1) I cu-qar še
1 fattened goat-heifer
- 2) mu-nin--šu
for (the) lady
- 3) ki-mal-ni-^den-zu--ta
from Malni-Enzu(Sin)
- 4) en-nam-^ddun-gi
Ennam-Dungi (being the)
- 5) [ni]-ku
shepherd

REVERSE

- 1) [ud] V-kam
(on the) fifth [day]
- 2) itu maš-ru-kù
(in the) month (of) Mašruku
- 3) mu uš-sa si-ma-
(in the) year after Sima-
- 4) -lum^{k1} ba-xul
-lum was laid waste

SEAL

- 1) ^dšu-^den-zu
divine Gimil-Sin
- 2) lugal lig(KAL)-ga
mighty king
- 3) lugal uru-ab^{k1}-ma
king of Ur
- 4) lugal an-ub-da tab-tab-ba
king of (the) Four Regions

SUMERIAN RECORDS FROM DREHEM

- 5) en-^d
En-
- 6) -dun-gi
-Dungi
- 7) [dup-sar?]
[(*the*) *scribe*]
- 8) du xe(GAN)-šag
son (of) Xešag
- 9) nita
(the) servant

Obv. 2: *nin* (= lady) must here refer to a priestess.

XXIV

OBVERSE

- 1) I gud še šig
1 fattened bull of fine quality,
- 2) ba-dug(KA)
promised
- 3) mu-gub xum--šu
for breeding purposes this year,
- 4) itu ud XXX-ba-ni
(on the) thirtieth day of (the) month

REVERSE

- 1) ki-(?)-ni-ni-ni--ta
by (?)ninini
- 2) ba-zig
was delivered
- 3) itu ezen me-ki-gal
(in the) month (of the) festival (of) Mekigal
- 4) mu bad mar-tu ba-ru(KAK)
(in the) year (when the) western wall was built

TEXT OF TABLETS (XXV)

SEAL

(The seal is only partly legible; but is evidently identical with that which appears on XXIX, q. v.)

Obv. 2: *dug* = *qabu* (*Br. 531*) = speak, etc. (*M-A. p. 902.*)

3: *mu-gub. mu* = year (*OBTR. p. 3 of Sign List*). *gub* = stand, etc. (*MSL. p. 157.*)

xum (or *lum*) = fructification, fruit, growth, etc. (*MSL. p. 181.*)

XXV

OBVERSE

- 1) [] *gud še šig*
* * * * * *fattened oxen, fine quality*
- 2) [] *gud še šig uš*
* * * * * *fattened oxen, good quality*
- 3) VII *gud še III-kam uš*
7 *fattened oxen, third quality*
- 4) III *gud še IV-kam uš*
3 *fattened oxen, fourth quality*
- 5) XXXV *gud še*
35 *fattened oxen*
- 6) XVII *gud u(ŠAM)*
17 *pastured oxen*
- 7) [] *gud mu III*
* * * * * *oxen three years old*
- 8) [] *gud amar ga*
* * * * * *suckling bull-calves*
- 9) [] *àb u(ŠAM)*
* * * * * *pastured cows*
- 10) [] *àb mu II*
* * * * * *cows two years old*
- 11) [] *àb amar ga*
* * * * * *suckling cow-calves*
- 12) [] *udu še šig*
* * * * * *fattened sheep, fine quality*

SUMERIAN RECORDS FROM DREHEM

- 13) [ga]nam še šig
 * * * * *fattened ewes, fine quality*
- 14) [bir]-gal še šig
 * * * *fattened he-goats, fine quality*
- 15) [cu]-qar še šig
 * * * *fattened goat-heifers, fine quality*
- 16) [udu or ganam še] šig uš
 [* * * *sheep or ewes*] *fattened, good quality*

Column II

- 1) V bir-gal še šig uš
 5 *fattened he-goats, good quality*
- 2) II cu-qar še šig uš
 2 *fattened goat-heifers, good quality*
- 3) XXIII udu še III-kam uš
 23 *fattened sheep, third quality*
- 4) XII bir-gal še III-kam uš
 12 *fattened he-goats, third quality*
- 5) I(?) cu-qar še III-kam uš
 1(?) *fattened goat-heifer, third quality*
- 6) XC udu še IV-kam uš
 90 *fattened sheep, fourth quality*
- 7) IX bir-gal še IV-kam uš
 9 *fattened he-goats, fourth quality*
- 8) V cu-qar še IV-kam uš
 5 *fattened goat-heifers, fourth quality*
- 9) CLVII udu še
 157 *fattened sheep*
- 10) X ganam še
 10 *fattened ewes*
- 11) LIII bir-gal še
 53 *fattened he-goats*
- 12) CCIV udu še gud-e uš-sa
 204 *fattened sheep, stall-fed*

TEXT OF TABLETS (XXV)

- 13) XXXVI bir-gal še gud-e uš-sa
36 fattened he-goats, stall-fed
- 14) XXIV sil še
24 fattened lambs
- 15) VII sal-sil še
7 fattened she-lambs

(REVERSE) Column III

- 1) IV bir še
4 fattened kids
- 2) XXVI cu-qar še
26 fattened goat-heifers
- 3) CCCXIX udu u(ŠAM)
319 pastured sheep
- 4) LXIV bir-gal u(ŠAM)
64 pastured he-goats
- 5) XCVIII ganam u(ŠAM)
98 pastured ewes
- 6) LXVI uz u(ŠAM)
66 pastured goats
- 7) XXXIII sil gab
33 weaned lambs
- 8) XXVII sal-sil gab
27 weaned she-lambs
- 9) VII bir gab
7 weaned kids
- 10) XIII cu-qar gab
13 weaned she-kids
- 11) VIII sil ga
8 suckling lambs
- 12) III sal-sil ga
3 suckling she-lambs

Column IV

- 1) []LVII gud
** * *57 oxen*

SUMERIAN RECORDS FROM DREHEM

- 2) []MCCCLX(?) udu
* * 1360 (?) *sheep*
- 3) [] la a
* * * * ? - - - ?
- 4) [ki-]^den-lil-zi-ša(LIB)-gal(IK)--ta
from Enlil-zišagal
- 5) [a?]-xu-pi-ir ni-ku
[A?]xupir (*being the shepherd*)
- 6) [itu] maš-ru-kú ba-ni
in (the [month] of) Mašruku
- 7) [mu] uš-sa ^dšu-^den-
[in the year] after (the) divine Gimil-Sin,
- 8) [-zu] lugal uru-ab^{ki}-ma-ge
(the) king of Ur,
- 9) [b]ad mar-tu mu-
(the) western [wall], Mu-
- 10) [ri]-iq-ti-id-
[r]iq-tid-
- 11) [ni]-im mu-ru
[n]im, *built*

Col. IV. 7-11: "In the year after the divine Gimil-Sin, the king of Ur, built the western wall, Muriq-tidnim." See *Thureau-Dangin: Rec. Trav. XIX, p. 186*, and *F. A. Vanderburgh, JBL, 1913*.

In connection with this tablet see special note on classification of animals, Part I, § 10.

XXVI

OBVERSE

- 1) MD še gun(TIG)
1500 gun (of) wheat
- 2) gi-zi(g)
exact measure
- 3) id ud itu mu ša(g)-ci
portions (for) daily, monthly (and) yearly free-will offerings

TEXT OF TABLETS (XXVII)

- 4) ša-gal udu-še-šu(KU)
food for fattened sheep
- 5) ki-sukkal-max-ta
from (the) chief messenger]
- 6) mu-gub
on hand

REVERSE

- 1) nu-ur-dim
Nur-Im
- 2) šu-ba-ti
has received
- 3) gir lu-ka-ni
(the) overseer (being) Lukani
- 4) itu maš-ru-kù
(in the) month (of) Mašruku
- 5) mu en ⁴nina uruk^{ki}-
(in the) year (when the) high-priest (of) Nina of Erech
- 6) -ga bir-e ni-pad
uttered the decision (oracle)

Rev. 6: *ga*, genitive suffix. *bir* (also read *maš*) = decision (OBTR. p. 4, lines 7-8 and p. 17 of Sign-List) = oracle (LSG. p. 150, line 5). *-e*, status rectus. *pad* = *tamû* = to speak, etc.

XXVII

OBVERSE

- 1) III udu u(ŠAM)
3 pastured sheep
- 2) šu-pu e(BIT)-mu
collected (at the) public kitchen
- 3) mu-ku-uš-e-ne-šu
intended for (the) officers
- 4) eri-mu pa-kabar
Erimu (being the) great official
- 5) III udu
3 sheep

SUMERIAN RECORDS FROM DREHEM

- 6) zig-ga lugal
expended (for the) king
- 7) IV ganam u(ŠAM)
4 pastured ewes
- 8) I bir-gal u(ŠAM)
1 pastured he-goat
- 9) I uz u(ŠAM)
1 pastured goat
- 10) I sil gab
1 weaned lamb
- 11) ba-til(BE)
slaughtered

REVERSE

- 1) VII udu
7 sheep
- 2) ^ddun-gi-uru-mu
Dungi-urumu
- 3) šu-ba-an-ti
has received them;
- 4) ud XII-kam
(on the) twelfth day
- 5) ki-ur-azag-nun-na-ta
by Urazagnunna
- 6) ba-zig
(they) were expended
- 7) gir II xu-pi-qar-
(the) two overseers (being) Xupiqar-
- 8) -àb-ra-ab-du
-abrabdu
- 9) ša(U) dug-ga-šag-ud
and Duggašagud
- 10) itu ezen (^d)an-na
(in the) month (of the) festival (of) Anna
- 11) mu en ^dnina uruk^{k1}-ga
(in the) year (when the) high-priest (of) Nina of Erech

TEXT OF TABLETS (XXVIII)

- 12) bir-e ni-pad
uttered the decision (oracle)

✻

EDGE

X udu

10⁷ sheep

Obv. 2: *šu-pu* = *sandqu* (Br. 7211) = press together, collect, etc. (M-A. p. 711).

e-mu. mu = burn (See LSG. p. 229). Compare, "kalamma mu-dim mu-mu-meš" = they burn the land like fire" (CT. XVI. 14, 20b). Hence, *e-mu* = house of burning.

3: *kuš* = officer, probably connected with *kuš = pa-an* (MSL. p. 215).

10: See Part I, § 10.

Rev. 3: *šu-ba-an-ti. -an-*, infix object of verb.

10: See note on XII, R, 4.

12: See note on XXVI, R, 5-6.

XXVIII

OBVERSE

- 1) I sil ba-ba-ti
1 lamb (of) Babati
- 2) I sil lugal-má-gúr-ri
1 lamb (of) Lugalmagurri
- 3) I sil u-dar-al-šu
1 lamb (of) Udaralšu
- 4) mu-gub lugal
on hand : royal property
- 5) in-ta-e(UD-DU)-a
Intaeá
- 6) ni-ku
(being the) shepherd

REVERSE

- 1) gir nu-ur^d-en-zu dup-sar
(the) overseer (being) Nur-Enzu (the) scribe

SUMERIAN RECORDS FROM DREHEM

- 2) [ud] XXV-kam
(on the) twenty-fifth [day]
- 3) [itu] ezen ^dnin-a-su
(in the [month] of the) festival (of) Ninasu
- 4) mu ^dšu-^den-zu
(in the) year (when the) divine Gimil-Sin,
- 5) lugal uru-ab^{ki}-ma-ge
king of Ur,
- 6) ma-da za-ap-ša-li-
(the) land (of) Zapšali
- 7) -^{ki} mu-xul
laid waste

EDGE

III udu

3 sheep

Obv. 2: *Lugalmagurri* was a man of considerable prominence, being both Patesi of Nippur and "Commander of the Fortress." (*HSA. pp. 299, 301.*)

4-6: Of course these lines are susceptible of the reading: "On hand; Lugal-intaea being the shepherd." But I have adopted the translation here given, as well as the parallel passage XIV, R, 4-5, after comparison, and bearing in mind that Intaea and Abbašagga (see XIV) are well-known names.

Rev. 1: *Nur-Enzu*. Part of this name is very indistinct. However, the reading is obtained by comparison with XXI, R, 5.

XXIX

OBVERSE

- 1) I anšu še
1 fattened ass
- 2) I maš-ru(KAK)
1 gazelle
- 3) ^den-lil
(for) *Enlil*

TEXT OF TABLETS (XXIX)

- 4) I siqqa-bar še
1 *fattened antelope*
- 5) I maš-ru(KAK)
1 *gazelle*
- 6) ^anin-lil
(for) *Ninlil*
- 7) ša(LIB) tum-ma-al
in Tummal

REVERSE

- 1) lugal-še-šu-ra
(in charge of) *Lugalšešura*
- 2) ud I-kam
(on the) *first day*
- 3) ki-dug(KA)-ga-li-ta
from Duggali
- 4) ba-zig
expended
- 5) itu ezen-^ddun-gi
(in the) *month (of the) festival (of) Dungi*
- 6) mu ^ašu-^den-zu
(in the) *year (when the) divine Gimil-Sin*
- 7) lugal uru-ab^{ki}-ma-ge
king of Ur
- 8) ma-da za-ap-ša-li-
(the) *land (of) Zapšali*
- 9) -^{ki} mu-xul
laid waste

EDGE

[IV]

[4]

SEAL

- 1) ^ašu-^den-zu
(the) *divine Gimil-Sin*
- 2) lugal lig-ga
mighty king

SUMERIAN RECORDS FROM DREHEM

- 3) lugal uru-ab^{ki}-ma
king of Ur
- 4) lugal an-ub-da tab-tab
king (of) the four regions
- 5) ur-^ddun-gi
Ur-Dungi
- 6) dub-sar
scribe
- 7) du ur-^dxa-ni-
son (of) Ur-Xani
- 8) nita-zu
thy servant

Seal 4: "King of the Four Quarters (of the Universe)."

XXX

OBVERSE

- 1) III gud še
3 fattened oxen
- 2) zig-ga lugal
expended (to the) king
- 3) I udu še gud-e uš-sa
1 fattened sheep, stall-fed
- 4) dub aš-ni-a
(per) tablet (of) Ašnia
- 5) III udu dub lu-ša-ši
3 sheep (per) tablet (of) Lušaši
- 6) ki-ur-šu-ga-šul-lu--ta
from Uršugašullu

REVERSE

- 1) lu-^dnin-tu
Lu-Nintu
- 2) šu-ba-an-ti
has received them

TEXT OF TABLETS (XXX)

- 3) itu ezen ^dme-ki-gal(IK)
(in the) month (of the) festival (of) Mekigal
- 4) mu ^di-bi-^den-zu lugal
(in the) year (when the) divine Ibi-Sin (became) king

SEAL

- 1) lu-^dnin-gir-su
Lu-Ningirsu
- 2) dub-sar
(the) scribe
- 3) du ur-^ddun-gi-
son (of) Ur-Dungi-
- 4) -sar-bi-mu
-sarbimu

Rev. 2: *šubanti*: Notice the infixed object.

3: Mekigal here has the god-sign, contrary to the general usage on these tablets.






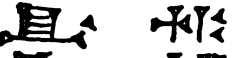




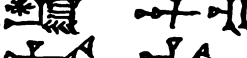

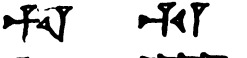








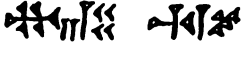


PART III.

SIGN-LIST AND GLOSSARY























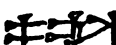





















(The form of a sign which appears on these tablets is first given, followed by the form used in the Assyrian period. The principal authorities for this List are AL^s, Br, BW, MSL, and OBTR. A few special references are included. Characters occurring on seals are starred (*). The List is complete only for these thirty tablets.)

- | | | |
|-----|---|---|
| 1) | | AŠ numeral 1 (see Part I, #5, Numerals) |
| 2) | | GIR dagger |
| 3)* | | GİR |
| 4) | | DINGIR god (determinative before divine names)
AN heaven, high; pronominal infix 3d pers.
an-ub-da region (quarter of the Universe) |
| | * | |
| 5) | | MU name; year; fire, burn; verbal prefix
mu-xul, mu-gub, mu-ru (see XUL, GUB, RU) p't I, #5, v'b
mu . . . šu for (see Part I, #5, Prepositions) |
| | * | |
| 6) | | ŠEŠ, URU
šeš-da zebu (TAD, p.8)
uru-ab ^{ki} -ma city of Ur |
| | * | |
| 7) | | NANNAR |
| 8) | | TIL slaughter
ba-til slaughtered |
| 9) | | NA pronominal suffix 3d pers.
na-ra-am (Sem.) beloved |
| 10) | | TI receive
šu-ba-ti received (see Part I, #5, Verb) |
| 11) | | BAL strong |
| 12) | | NU |
| 13) | | UZ goat |
| 14) | | MUQ shabby, inferior |
| 15) | | MAX great |
| 16) | | NITA, UR(ū), ERI servant, slave |
| | * | |









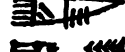
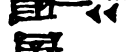



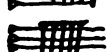



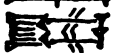




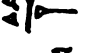







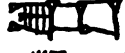











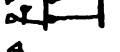





SIGN-LIST

- 17)  AK make, do, etc.
- 18)  BAR, MAŠ
maš-ru gazelle
- 19)  MA
ma-da land, country
*  ma-na a unit of weight or value (= 1/60 gin
= 60 gin)
- 20)  DAR
- 21)  GAL, IK
- 22)  QIN
- 23)  EN lord, high-priest
en-lil city of Nippur
*  en-su Sin (the moon-god)
- 24)  EN-ZU (see above & 71)
- 25)  DINGIR-EN (see 4 and 23)
- 26)  BIR (or MAŠ) kid; oracle (see Note on XXVII.R.6)
bir-gal he-goat (see Part I, #10)
- 27)  XU bird
- 28)  LU man
*  lu-kabar (great man) an official
- 29)  SIQQA antelope, ibex
siqqa-bar some variety of above
- 30)  NINA or INNANNA the goddess Ištar
- 31)  RI(G)
- 32)  GI measure
gi-ra slaughtered (SAI, 1614)
*  gi-si exact measure (see below)
- 33)  ZI, ZIG, ZID expend, pay; exact (see above)
ba-sig, sig-ga expended, paid
- 34)  NAM prefix of abstract
nam-šid priesthood
- 35)  MA ship
ma-du-du skipper
- 36)  NUN
nun⁴ⁱ city of Eridu


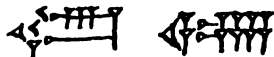







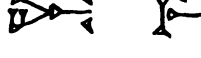











SUMERIAN RECORDS FROM DREHEM

- 37)   ŠUŠŠANA one-third
- 38)   TAB numeral 2 (see Part I, #5, Numerals)
- 39)*   TAB-TAB numeral 4 tab-tab-ba
- 40)   TUR (or KUD)
- 41)   GAB ground grain, meal (see P't I, #10)
dedicate, etc. ba-ab-gab dedicated
put forth (in qa-šu-gab q.v.)
- 42)   GUD ox, bull
gud-e uš-sa stalled cattle (see P't I, #10)
- 43)   AM
- 44)   UM mother
- 45)   DUK pot, vessel
- 46)   QAR (in GU-QAR q.v.)
- 47)   PA official
pa-kabar lit. "great official"
pa-te-si ruler of a city
pa-al seer
- 48)   PA-AL (see above & 142)
- 49)   GUR a measure of capacity (=300 qa)
- 50)   MAR
mar-tu the West (see Note on IX, 0,5)
- 51)   UD day
ud-šar new moon
- 52)   E (UD-DU)
- 53)   NER, NIR hero, prince
- 54)   I
- 55)   ŠU hand; favor, grace (Ass. gimlu);
verbal prefix (see P't I, #5, V'b)
*  Šu-ba-ti, Šu-ba-an-ti (see TI)
Šu-pu gathered
- 56)   GAL, KAL great
- 57)   DA suffix (see Part I, #5, Prepositions)
- * 























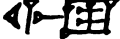









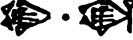















SIGN-LIST

- 58)   Ā, ID portion, allowance, etc.
- 59)   DE
- 60)   ŠA
- 61)   LUGAL king (lit. "great man")
- * 
- 62)   GE
- 63)   E
- 64)   LUX, SUKKAL messenger
- 65)   U, ŠAM pasture, etc.
- 66)   IŠI mountain
- 67)   (?) MUR
- 68)   BE, BI(L), NE, DE
- 69)   PI
- 70)   BA verbal prefix (see Part I, #5, Verb)
 ba-til, ba-zig, ba-tug, ba-dug, ba-ru, ba-xul, ba-gab,
 šu-ba-ti (see TIL, ZIG, TUG, DUG, RU, XUL, GAB, TI)
 ba-a give, given
 ba-ni, ba-ra-ni, -ba- pronominal suffix
 (see P't I, #5, Pron. & Notes on III, R, 2 &
 XI, R, 1)
- * >   ZU, SU knowledge su-ab the deep * 
- * >   ZU-AB (see above) the deep & 129
- 73)   ITU month
- 74)   KA mouth
 DUG speak, etc. ba-dug spoken, promised
- 75)   KÙ eat
- 76)   IP, IBIRA merchant
- 77)   EME tongue
- 78)   SAG head, chief, etc.
- 79)   KUD
- 80)   KUR country; mountain

SUMERIAN RECORDS FROM DREHEM


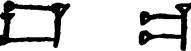

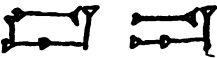


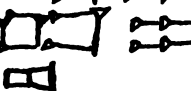







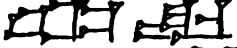
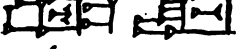
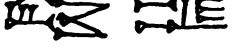

- 81)  XUM, LUM fruit, plenty, increase, breeding
a-lum fruitfulness
lum-za plenty-of-jewels
- 82)  DUN, ŠUL man, lord
dun-mal-a an official(lord-of-the-house)
- * 
- 83)*  UB region, etc.
- 84)  QA a measure of capacity(=1/300 gur)
qa-šu-gab grain-measurer (see Note on XIV,R,1)
- 85)  RU, DU build, make
mu-ru he built ba-ru it was built
- 86)  NI, ZAL verbal prefix ni-pad (see PAD)
NI-NI plural idiogram for dingir(god), Ass.
*  ni-ku shepherd (ilāni
-ni 3d pers.pl.termination
- 87)  IR
- 88)  GU
gu-za throne
- 89)  AX
- 90)  TE, TEMEN receive
te-te received temen-na received
- 91)  KAM determinative used after numerals
employed like copular verb(see Note on
V,0,8)
- 92)  IM
- 93)  QAR
qar-si-da an epithet of Nannar
- 94)  LUL
- 95)  GIR overseer
- 96)  ANŠU ass
- 97)  SA, DI
sa-dug regulap offering, tribute
- 98)  KI place (determinative after place-names)
*  ki . . . ta from(see Part I, #5, Preps.)
ki-lal weight, value
ki-sig couch

SIGN-LIST

99)			AZAG	brightness, silver	
100)			ŠA(G) ša-ci ša-gal	heart; used as preposition <u>in</u> free-will offering food	
101)			U	numeral 10	
102)			ÀB	cow	
103)			GIG	night, darkness	
104)			NIŠ	numeral 20	
105)			UŠU	numeral 30	
106)			ŠI	eye	
107)			ŠIG	purified, clean, etc.	S I
108)			PAD	speak, declare	ni-pad declared
109)			UX(U)		
110)			ŠA, U ša-a	and old, elderly	
111)			XUL	evil; lay waste, destroy	ba-xul it was destroyed mu-xul he destroyed
112)			PU, BU		
113)			AMAR	calf, young, offspring (Ass. bur)	
114)			SIGIŠŠE	offering	pl: sigišše-sigišše
115)			XAR, GUR, MUR	command, decree	
116)			NIMIN	numeral 40	
117)			ŠE	wheat; fattened (see Note on II, 0, 1); a measure of weight or value (= 1/180 gin)	
118)			IN		
119)			TU(R)		
120)			LI		
121)			ALIM (supplied in XIX, R, 3)		
122)			ŠAR, SAR	brightness; fullness	

*  . 

SUMERIAN RECORDS FROM DUKHEM

- 123)  DARA antelope; ibex
- 124)  GIŠ wood (determinative used before various articles of wood, implements etc.)
 giš-eme "tongue-wood"(Lau)
 giš-ur beams (see Note on IV,0,3) (see UR)
 giš-gu-sa thrones
- 125)  SI
- 126)  GUB be present, etc. mu-gub on hand
 DU to be, etc.
 GIN
- 127)  KABAR, RIM great, large
- 128)  UR
- 129)  AB house; temple; pronominal infix (P't I, #5, Pron\$)
- 130)  URUK uruk^{ki} city of Erech
- 131)  CI
- 132)  GUN a measure of value or weight (=60 mana)
- 133)  HI pronominal suffix 3d pers. (P't I, #5, Pron\$)
- 134)  TA locative suffix; (used alone) from ki . . . ta from (see Part I, #5, Prepositions)
- 135)  GA milk; genitive suffix (see P't I, #5, Prepa)
- 136)  URU city
- 137)  EZEN feast, festival
- 138)  BAD wall
- 139)  TUM, IB
 ib-ra an official
- 140)  UŠ to stand; grade, quality
 III-kam uš third quality
 uš-sa "standing bound"
 gud-e uš-sa stalled cattle
 mu uš-sa the year after
 uš-sa lugal belonging to the king

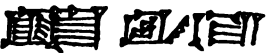



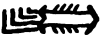




SIGN-LIST

			uš-bar	weaver	
141)			AD	father	
142)			AL		
143)			GAN, XE		
	*				
144)			DUB	tablet	
	*		dub-sar	scribe	
			e-dub-ba	house of records	
145)			LA		
146)			GAL, MAL	house; to be	
147)			GAN		
148)			SIL	lamb	
149)			UR	enclosure	
150)			KALAM, UKU	people (determinative before tribes)	
151)			KAL, LIG	great, mighty lig-ga	
	*				*
152)			ŠID	priest	nam-šid priesthood (see NAM)
153)			RA	motion (see Note on III, R, 2)	
154)			RA-NI	(see 153 & 86)	
155)			SAL	female	sal-sil she-lamb
156)			CU-QAR	goat-heifer (young female)	
157)			GEME	female slave	
158)			NIN	lady, priestess	
	*				
159)			DAM		
160)*			DU, TUR	son	
161)			XUL	(in UDU-XUL & GANAM-XUL q.v.) joy (see Note on IX, 0, 1)	
162)			DIŠ	numeral 1 (see Part I, #5, Numerals)	
			GEŠ	numeral 60	

SUMERIAN RECORDS FROM DREHEM

163)			MIN	numeral 2 or 120 (see P't I, #5, Numerals)
164)			EŠ	numeral 3 or 180
165)			LDMU	numeral 4 or 240
166)			IA	numeral 5 or 300
167)			AŠŠA	numeral 6 or 360
168)			IMIN	numeral 7 or 420
169)			USSU	numeral 8 or 480
170)			ME	
171)			ME-KI	(see 170 & 98)
172)			NER	numeral 600
173)			ŠA, GAR ša-su	cut, etc. property
174)			NIGIN	(ŠA-E)? sunrise
175)			UR	dog (used frequently in personal names in the sense of "servant" or "worshipper" of a divinity)
	*			
176)			LAL	loss, minus, etc. ten-LAL-one=nine (P't I, #5, Numerals)
	(LAL-I)			
177)			GIN	a measure of weight or value (=180 Še, =1/60 mana)
178)			NIGIN nigin-ru	fulness, etc. perfect (see Note on IX, 0, 2)
179)			KU ku-uš-e-ne	garment officers
180)			TUG, KU ba-an-tug, ba-tug	establish, place, etc. established, enacted, etc.
181)			ŠU (KU)	(suffix) for (180 & 181 are used interchangeably)
182)			UDU LU	sheep
183)			UDU-XUL	fine sheep (see 183 & 161)
184)			ŠIG	wool a-šig woolliness
185)			GANAM	ewe

SIGN-LIST

- 186)  GANAM-XUL fine ewe (see 185 & 161)
- 187)  SA bind
- 188)  E house, temple
 e-mu bakery (h'se of burning--see 5)
 e-kal palace (great house--see 56)
 e-ku refectory (h'se of eating--see 75)
 LIL wind; demon; land
 GE genitive suffix (see P't I, #5, Prep↓)
- 189)  ŠAG pure, good, etc.
 -šag-ga element used in proper names
 *  (?)
- 190)  A water; (suffix) for; abstract prefix
 a-ši or ER tear (see 106) (Note on V,R,8)
 a-du time
 a-slg woolliness (see P't I, #5, Noun)
 a-lum fruitfulness
- 191)  ZA jewel; a by-form of numeral 4 (see 165)
- 192)  XA
 * 

SUMERIAN RECORDS FROM DREHEM

ALPHABETICAL INDEX TO SIGN-LIST

A	58, 190	GAR	173	LIL	188	<i>sin</i>	
AB	102, 129	GE	62, 188	LIMMU	165	24 (see also 23)	
AD	141	GEME	157	LU	28, 182	SU	71
AX	89	GES	162	LUGAL	61	SUKKAL	64
AK	17	GI	32	LUX	64	CI	131
AL	142	GIG	103	LUL	94	ÇU-QAR	156
ALIM	121	<i>gimlu, gimil</i>	55	LUM	81	SA	
AM	43	GIN	126, 177	MA	19, 35	ŠAG, 100, 110, 173	
AMAR	113	GIR	2, 3, 95	MAX	15	ŠAG	100, 189
AN	4	GIŠ	124	MAL	146	ŠAM	65
ANŠU	96	GU	88	MAR	50	ŠAR	122
AŠ	1	GUB	126	MAŠ	18, 26	ŠE	117
ASSA	167	GUD	42	ME	170	ŠEŠ	6
AZAG	99	GUN	132	ME-KI	171	ŠI	106
BA	70	GUR	49, 115	MIN	163	ŠIQ	152
BAD	138	XA	192	MU	5	ŠIG	107
BAL	11	XAR	115	MUQ	14	ŠU	55, 181
BAR	18	XE	143	MUR	67, 115	ŠUL	82
BE	68	XU	27	NA	9	SUSSANA	37
BI	68, 133	XUL	111, 161	NAM	34	TA	134
BIL	68	XUM	81	NANNAR	7	TAB	38
BIR	26	I	54	NE	68	TAB-TAB	39
BU	112	IA	166	NER	53, 172	TE, TEMEN	90
<i>buru, bur</i>	113	IB	139	NI	86	TI	10
DA	57	IBIRA	76	NIGIN	174, 178	TIL	8
DAM	159	ID	58	NIMIN	116	TU	119
DAR	20	IK	21	NIN	158	TUG	180
DARA	123	IM	92	NINA	30	TUM	139
DE	59, 68	IMIN	168	NIR	53	TUR	40, 119, 160
DI	97	IN	118	NIŠ	104	U	65, 101, 110
DINGIR	4	INNANNA	30	NITA	16	UB	83
DINGIR-EN	25	IP	76	NU	12	UD	51
DIŠ	162	IR	87	NUN	36	UDU	182
DU	85, 126, 160	IŠI	66	PA	47	UDU-XUL	183
DUB	144	ITU	73	PA-AL	48	UX, UXU	109
DUG	74	KA	74	PAD	108	UKU	150
DUK	45	KABAR	127	PI	69	UM	44
DUN	82	KAL	56, 151	PU	112	UR	128, 149, 175
E	52, 63, 188	KALAM	150	RA	153	URU	6, 16, 136
EME	77	KAM	91	RA-NI	154	URUK(G)	130
EN	23	KI	98	RI, RIG	31	USSU	169
EN-ZU	24	KU		RIM	127	UŠ	140
ER	190	75, 179, 180, 181		RU	85	UŠU	105
ERI	16	KUD	40, 79	SA	97, 187	UZ	13
EŠ	164	KUR	80	SAG	78	ZA	191
EZEN	137	QA	84	SAL	155	ZAL	86
GA	135	QAR	46, 93	SAR	122	ZI, ZID, ZIG	33
GAB	41	QIN	22	SI	125	ZU	71
GAL	21, 56, 146	LA	145	SIG	184	ZU-AB	72
GAN	143, 147	LAL	176	SIGIŠŠE	114	(Assyrian values	
GANAM	185	LI	120	SIQQA	29	in italics.)	
GANAM-XUL	186	LIG	151	SIL	148		

PART IV
PLATES

NOTE

Tablets marked S have seals.

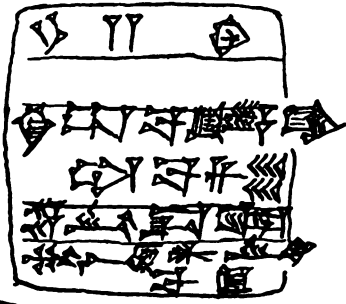
ERRATA

BA-RA-NI is omitted from XII. R. 8
MA-DU-DU is omitted from XVIII. R. 5

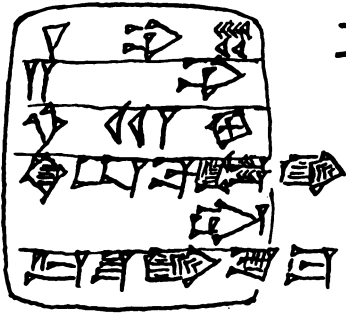
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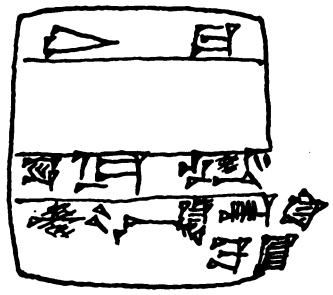
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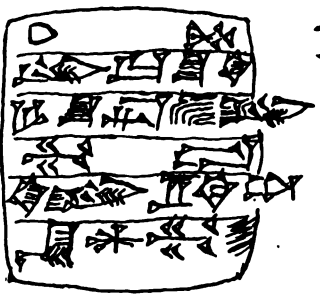
III



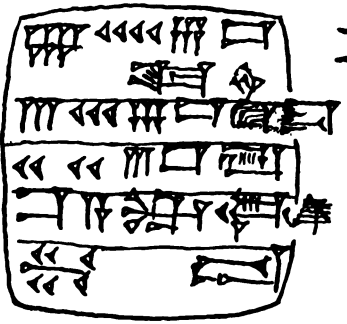
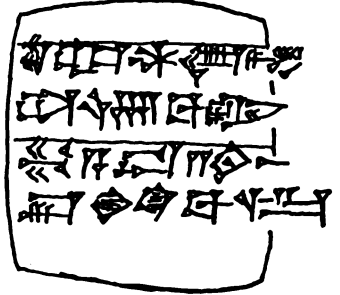
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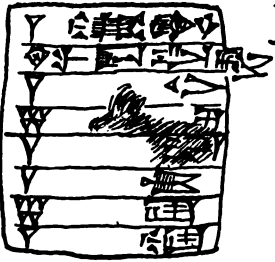
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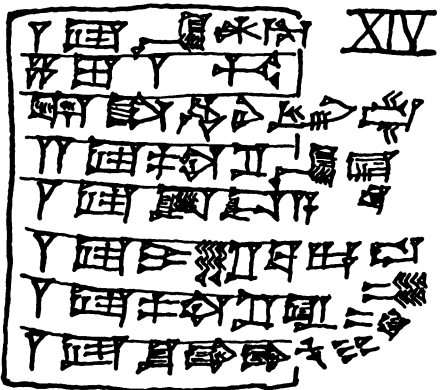
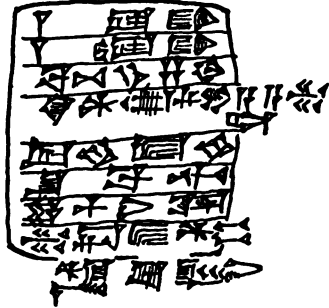
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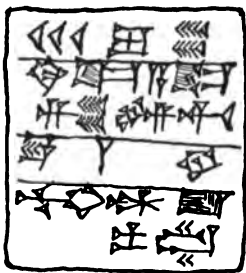
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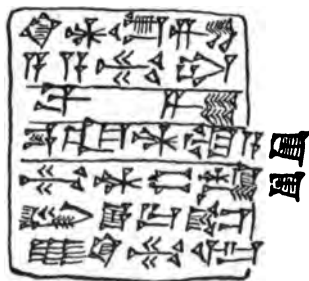
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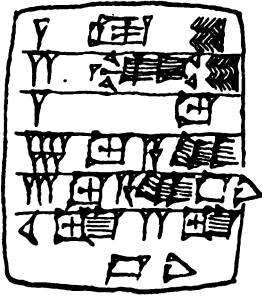


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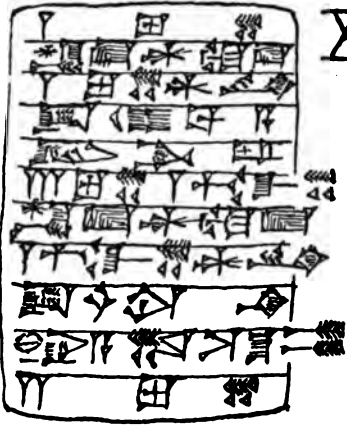
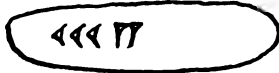


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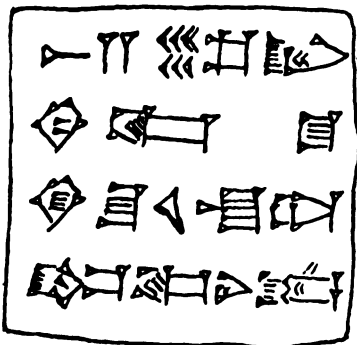




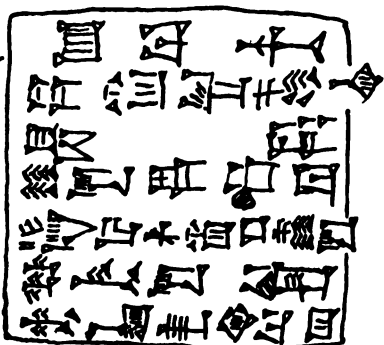
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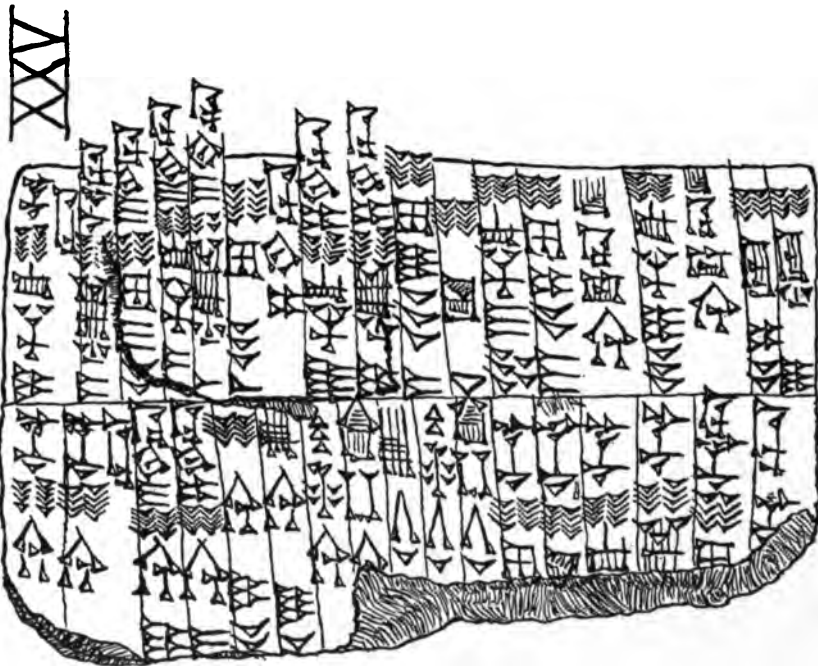
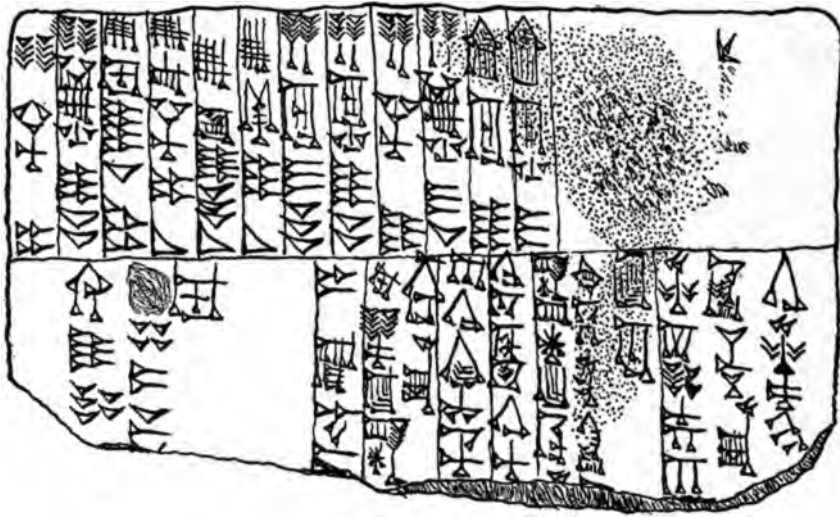
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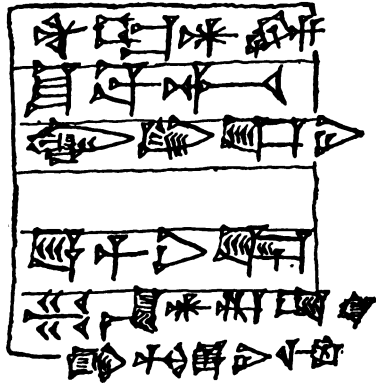
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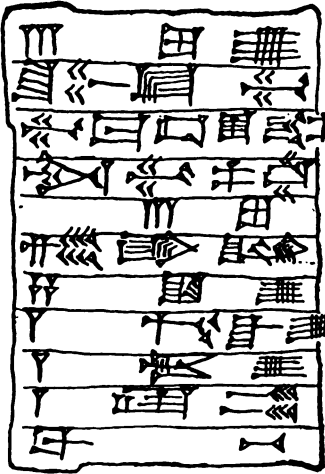
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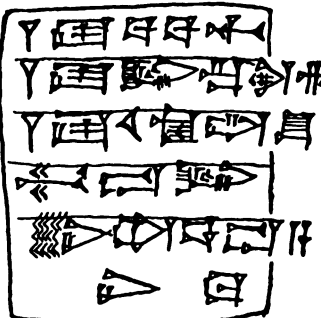

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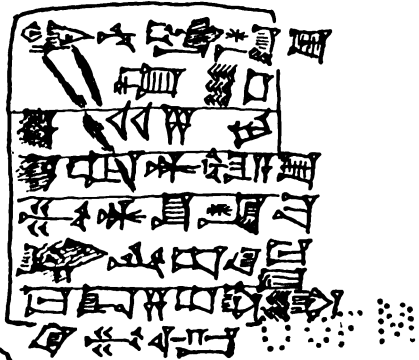



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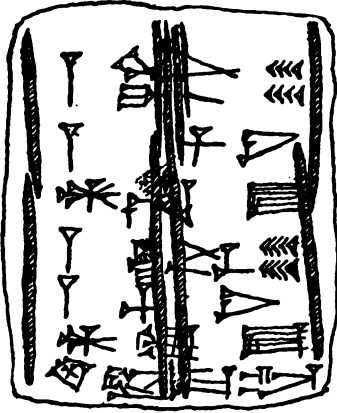




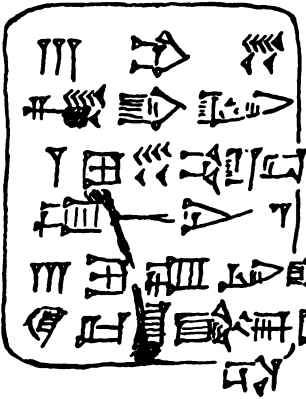
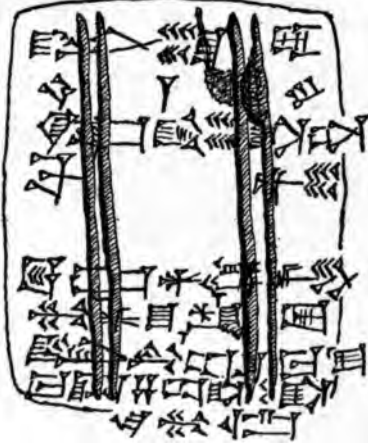

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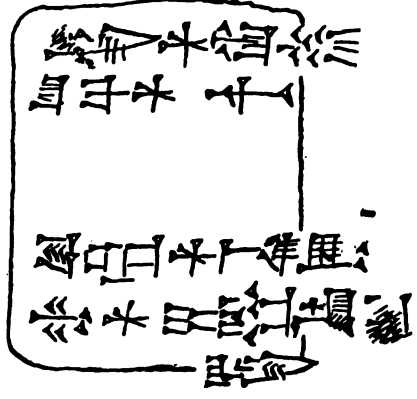




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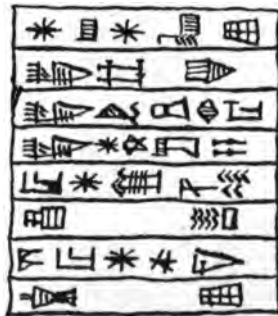
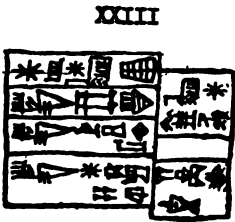


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SEALS
(enlarged four times)

XXIV and XXIX



XXI

